AN ESSAY

To prove

Singing of *PSALMS*

With conjoin'd Voices,

A CHRISTIAN DUTY:

And to resolve the Doubts concerning it.

By *RICHARD ALLEN.*

Psal. 47. 7.

כִּי מֶלֶךְ כָּל־הָאָרֶץ אֱלֹהִים זַמְּרוּ מַשְׂכִּיל

Since God, of *all* the Earth's the glorious King,
Let *all*, that understand, his Praises sing.

Acts 17. 11. *These were more noble,——in that they searched the Scriptures daily, whether those things were so.*

London, Printed by *J. D.* for *John Harris* at the Harrow in *Little-Britain.* 1696.

BRITISH MUSEUM

To all the Members of that Church of Christ, to which I am most immediately related.

Dearly Beloved;

I Little thought ever to addreſs my ſelf in Print unto you, and eſpecially about this Controverſy; ſeeing, bleſſed be God, we have hitherto ſweetly harmoniz'd in the main; and I hope, by his Grace, we ſhall always continue ſo to do. I was ſo far ſatisfied, in our having Liberty to practiſe, according to the

Judgment of our Minds, in that part of Divine Worſhip, which is the Subject of the following Sheets; that I intended not, in any *publick* manner, to plead for it. But ſeeing there are ſome, to whom this our Liberty ſeems troubleſome, (who ought to conſider, that they differ *from us*, as much as we do *from them*) I thought the *Station* wherein I am, tho unworthy of it, obliged me to lay before you, what I judg to be the *Counſel of God*, in *this*, as well as *other* Divine Matters: Which I apprehended, might be moſt *conveniently* done in this way; therein agreeing with the Sentiments, and Advice of divers of our worthy Brethren. I found it neceſſary, upon trial, to exceed the Bounds I firſt propoſed, leſt too much *Brevity* ſhould beget a greater *Obſcurity*; which I was very deſirous to avoid; and have therefore indeavour'd to expreſs all things, with

with ſuch *Plainneſs*, that, if poſſible, they might be readily underſtood by *every Capacity*. To which purpoſe, I have caſt into the *Margin* moſt of thoſe Citations, which I thought needful to be made, out of *Human Authors*. Which are alledg'd for no other intent, but only to illuſtrate the *ſenſe of Words*, to confirm ſome *Matter of Fact*, or to ſome other *like purpoſe*, wherein 'tis very reaſonable *their Witneſs* ſhould be received. As to the *Fundamental* Proof of this Religious Practice, wherein I expect the Acquieſcence of your *Judgments*, and *Conſciences*, I therein depend, only upon the Authority of *God's Word*, and *ſound Arguments* deduced from thence: That ſo in *this*, as well as *all other* Matters of Religion, * *your Faith might not ſtand in the Wiſdom of Men, but in the Power of God.* If you find not every thing ſaid upon any *Text*, or *Argument*, which you

* 1 Cor. 2. 5.

think needful, I intreat you patiently to ſuſpend your Judgment, till you have conſiderately read over the *whole*; and, I hope, in ſome *other* place, you will find full Satisfaction; one and the ſame Text being ſeveral times alledg'd under divers Heads; in clearing which, what is wanting in any *one place*, I have endeavour'd to ſupply in *another*, which ſeem'd more *convenient*. If you remember not the words of ſome *Scriptures*, noted only in the *Margin*, I deſire you will turn to them in your *Bibles*, which I have ſometimes omitted to ſet down at length, to avoid a *greater Prolixity*. I hope you will find nothing here, unſutable to a *Chriſtian Spirit*. If any Reflection ſhould ſeem a little too ſharp; I hope the *occaſion* will ſufficiently juſtify it. I truſt, I can truly ſay, I have *aim'd* only at *Truth*, and to prevent your being *unmarily miſled* from it, by the

the *Miſtakes* of *others*. It was for *your ſakes* alone, my dear Brethren, that I *undertook* this Task. If any others upon their Deſires, ſhould receive any Benefit by it, to *you* they are indebted.

To conclude, as I hope I ſhall ſhew my ſelf ready to *own* and *retract* any Miſtakes in this little Treatiſe, if any ſuch ſhould be therein ſhewn me (with a *Spirit of Meekneſs*): So if, after your careful peruſal of it, any thing ſhould therein ſtill ſeem *obſcure* and *doubtful*, I hope you will count it but reaſonable, to apply your ſelves in a friendly manner to *me*, for farther Satisfaction, before you paſs any Sentence againſt it *your ſelves*, or hearken to that of *others*. That the Father of Lights may *irradiate* all our Minds, with a clearer knowledg of his Will, in this, and all other Divine Truths, and build us up to a *greater degree*, in all the

parts of *Holineſs*, is, and ſhall be, as in Duty bound, the Prayer of,

Your unworthy Servant

for Chriſt's ſake,

Rich. Allen.

To

To the READER.

AS our Acceſs to the great GOD in ſolemn Acts of holy Worſhip is the moſt honourable and deareſt Privilege we do or can enjoy; ſo 'tis of the higheſt Conſequence to us to know how to addreſs our ſelves to him after a becoming and acceptable manner. And who but the All-wiſe God can direct us in ſo great a Caſe? Who, as he beſt knows the Perfections of his own Nature, and the Deſign of all his Diſpenſations towards us; ſo moſt perfectly underſtands all the Circumſtances of our State, and the Meaſure of our Obligations to him; and conſequently is alone capable of inſtructing us what manner of Worſhip it becomes Him *to receive, and* Us *to give: and accordingly he claims the Right of preſcribing to us how we ſhall ſerve him, as his inalienable Prerogative; and has graciouſly reveal'd his Will in this matter in ſome degree by his Works,*

Exod. 25. 40. Ezek. 43. 8,9,10,11. Iſa. 29. 13. Mat. 15. 8,9 2 Tim. 3. 15,16,17.

but

but especially by the more sure Word of Prophecy, *as the different Administrations of the* Old *and* New *Testament did require.*

While some Men herein entirely neglecting the Direction both of the Works and Word of God, have only govern'd themselves by the wild Conceptions of their own extravagant Fancies, *'tis not to be wonder'd at that they have greatly err'd; and instead of pleasing the Almighty by regular Acts of Devotion, have affronted him with most absurd and gross Abominations. And (as the Apostle excellently describes their State)* Because when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkened: Professing themselves to be wise, they became Fools: And changed the Glory of the Incorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things, &c.

Rom. 1. 21, 22, 23, 25.

And

And while others who have in ſome things of this nature yielded to the Conduct of the Divine Will, have in other things omitted to conſult it, they have always err'd either by Defect or Exceſs, bringing to the Altar ſuch Sacrifices as have been blemiſh'd with Imperfection or Superfluity, and have very much eclipſed the Glory of Divine Worſhip, and thereby not a little obſtructed their own Spiritual Advantage.

That it has thus happen'd to that part of the Service of God which is the Subject of the enſuing Treatiſe, ſeems to us very evident. For as the greateſt part of thoſe who aſſume the Name of Chriſtians, pretending to adorn this Ordinance, have cover'd its native and beauteous Simplicity with many ſuperfluous Ceremonies and unwarrantable Additions; and accommodated the manner of their Religious Singing rather to the vain and frothy Humour of the Theatre, *than to the grave and ſolemn Genius of the* Temple; *rendering it more apt to amuſe the Mind,*

and

and to gratify the ſenſual part of Man, than to compoſe and calm the Soul, and excite her to the moſt ſpiritual Exerciſes of Divine Contemplation and Love, (which latter are the great and proper Deſigns of ſinging Pſalms, Hymns, and Spiritual Songs): So ſome others, whoſe righteous Souls have been vex'd at thoſe Abuſes, thinking they could never conceive too great an Abhorrence of them, or remove themſelves at too great a diſtance from them, have unhappily run into another Extream, and baniſh'd this agreeable part of holy Worſhip from the Houſe of God, inſtead of reſtoring it to its Primitive and Genuine Purity and Beauty.

'Tis principally for the Information of theſe well-meaning and pious Chriſtians, that the Worthy Author of this Treatiſe has compos'd it, attempting to ſhew the Ground of this part of Divine Worſhip both from the Light of Nature, and that of Holy Scripture: How well he has acquitted himſelf in the Management of this Argument, is by himſelf *ſubmitted to the Judgment*

of

of the World in his Publication of it. We shall only say, that as 'tis not our business to use many words to prepossess the Reader in his Favour, so 'tis our Opinion that the Book is able to speak for it self, and needs not our Suffrage to recommend it.

The Importance of the Matter (since it relates to the immediate Service of the most High God) commends it to the serious and attentive Thoughts of those who desire to walk in all the Commandments and Ordinances of the Lord blameless. And it behoves all who value the sacred Worship of God, who love the Habitation of his House, and the Place where his Honour dwells, to pray earnestly for larger Effusions of his Spirit for the rectifying of those many Errors and Disorders, all that Antichristian Rust which has so long sullied the once beautiful Face of Christianity: That all superstitious Innovations may on the one hand be abolish'd and purg'd away by him, as he is the Spirit of Judgment, and the Spirit of burning;

Luke 1. 6.

Psal. 26. 8.

Isa. 4. 4.

ing; *and that all Divine Institutions may on the other hand be reestablish'd by him throughout the whole Church of God, as he is the* Spirit of Truth *and* Order, *that his holy Worship may in all respects recover its pristine Comeliness and Glory.*

And in the mean time 'tis much to be desir'd and pray'd for, that as he is the Spirit of Grace and Love, he would so soften *the Tempers of all sincere Christians, and so powerfully dispose 'em to mutual* Charity *and* Forbearance; *that if at present there remain some little Differences in our* Minds, *there may be a happy Agreement in our* Hearts; *that if our* Notions *and Opinions in some lesser Matters of Religion continue to* jar, *yet our* Affections *and Desires may always sweetly* harmonize; *seeing we profess to live in the joyful Expectation of that blessed State that will at once take away all* Disorder *from our Understandings, our Wills and our Voices too, and make us both think and love and speak alike, and*

teach

teach us to sing, after the most excellent manner, the immortal Praises of God in Concert *with the ravishing Airs of the whole Host of Heaven, the innumerable Company of holy Angels and glorified Saints, whose Employment and Happiness it is to make this Heavenly Melody to Eternity.*

Jos. Maisters,
William Collins,
Joseph Stennett,
John Piggott,
Tho. Harrison.

Errat. Page 24. line 22. for *his*, read *this*.
P. 91. Marg. r. *Mention on this Place.*

THE Introduction, ——— page 1
Chap. 1. *Singing of Psalms prov'd a* Christian Duty, *and not* peculiar *to the* Jewish *Church*, ——— p. 5, &c.
——*from its being a* Moral *Duty*, —p.6—14
——*from the* Example *of* Christ, —p.14—24
——*from the* Apostolical *Injunctions thereof*, ——— p. 24—28
Chap. 2. *What Singing is. That it properly denotes an* Extension *of the* Voice, p.28—35
Vocal Singing *prov'd a* Christian *Duty*, p.35-39
Chap. 3. *The Lawfulness of* conjoint *Singing with* many Voices together, p. 39—46
Objections against conjoint singing *answ.* p.46-57
Chap. 4. *The* Matter *to be sung in Religious Worship*, ——— p. 58
The Scripture Psalms *preferr'd before all* Human Compositures, *and why*, ——— p. 59—61
Objections against singing them answ. p.61—72
Chap. 5. *Concerning the* manner *of singing*, p.72.
The Lawfulness of translating the Psalms into, and singing them in Metre, *or* Rhyme, p. 73—76
The Psalms, &c. *prov'd to be written in* Hebrew Metre *or* Rhyme, ——— p. 77—80
Metrical *and* Rhythmical Translations *of the Psalms into* Vulgar Tongues, *and the singing of them vindicated against Reflections thereupon*, ——— p. 80—88
Chap. 6. *The Lawfulness of singing by* Artificial Tunes, ——— p. 88—90
Several Objections against it answered, p.90—103
Other Doubts about this Divine Practice resolv'd, ——— p. 103—108
The Conclusion, and Post-script, — p.108—112

An Essay to prove Singing of Psalms a Christian Duty.

Introduction.

THIS a Truth, not only attested in Scripture, but obvious to Experience, that the best here know but in part. This is sadly evident by the different Sentiments, even in religious Concerns, that are every where found among some of the Wisest and most Serious Christians. And therefore seeing, how much soever desir'd, 'tis hardly to be hoped, that in all things we should have the same

Apprehenſions while here; the only way for us to glorify God, and to make our Paſſage through this Vale of Tears, in any meaſure comfortable, is to pray and labour for more of thoſe beautifying Graces of Charity, Meekneſs, and mutual Forbearance: that, ſo far as we have attain'd, we may walk together by the ſame Rule, and wherein we yet differ, humbly wait upon God for a more compleat diſcovery of his Mind to us. It's too well known to be conceal'd, that ſuch different Apprehenſions there are between us and ſome of our dear Brethren, about Singing of Pſalms; which we are fully perſwaded, with the generality of the Reformed Churches, is an eminent Part of Chriſtian Worſhip; but divers of our Brethren are of a different Perſwaſion. I hope I can truly appeal to God, that 'tis only a ſincere love to Truth hath prevail'd upon me at this time to offer my Thoughts about this Matter;

Matter; and I heartily desire that herein I may be guided by the Word and Spirit of God. So far as I can apprehend the Notions of our Brethren, they themselves are of different Judgments about this Practice. Some seem to think that *Singing* was a part of the Worship peculiar to the Jewish Church, and that therefore 'tis abolish'd under the New Testament. Others seem to allow of *Singing* still, but suppose it to consist only in joyfulness of Heart, and that it should not be Vocal. Again, others seem to allow of *Vocal* Singing, but deny the warrantableness of *conjoint* Singing, with many Voices together. Some Scruples arise about the *Matter*, and others about the *Manner* of our Singing. That therefore I may in some measure, if possible, convince the Opposers of this our Practice, satisfy those that are doubting, confirm those that are wavering, and defend it from the heavy Charge which

ſome bring againſt it of being a groundleſs and ſuperſtitious Innovation, I ſhall endeavour to clear theſe five things.

I. That Singing the Praiſes of God is a *Chriſtian* Duty, and not *peculiar* to the *Jewiſh Church.*

II. What Singing is; That 'tis properly an Action of the *Voice*, and not of the *Heart* only.

III. That *conjoint* Singing of many Voices together is warrantable.

IV. *What* we are to ſing.

V. *How* we are to ſing.

And under each of theſe I ſhall endeavour to remove all the Scruples of our Brethren that diſſent from us, ſo far as they come to my mind.

CHAP.

CHAP. I.

Proving Singing of Pſalms a Chriſtian Duty, from its Morality, *the* Example of Chriſt, *and the* Apoſtolical Injunctions *thereof.*

I. I Shall endeavour to ſhow, That ſinging the Praiſes of God is a Chriſtian Duty, and that it was not peculiar to the Jewiſh Diſpenſation.

This I ſhall prove theſe three ways.

Firſt, From its being a Moral Duty.

Secondly, From the Example of our Lord Jeſus herein.

Thirdly, From the Apoſtolical Injunctions thereof.

Sect. 1. First, *Singing the Praises of God is not a meer positive Duty, but a moral One, and consequently the Duty of all Men.* Meer positive Duties are such as receive all their Force, whereby we are obliged to observe them, from the Declaration of God's Will and Pleasure by his Word, with relation thereunto. Of this Nature were Circumcision, and keeping the Passover, under the Old Testament; And of this Nature are Baptism and the Lord's Supper under the New. None of which had any intrinsick Goodness in them till God was pleased to make them Duties, by his Sovereign Command requiring them. But there are other Duties that are good in their own Nature with a moral Goodness: Of which Goodness the * Prophet speaks; *He hath shewed thee, O Man, what is good*; namely, *to do justly, to love Mercy, and to walk humbly with thy God.* These

* Mic. 6. 8.

things

things he calls Good by way of Eminency, and in oppoſition to other things which yet were not without their Goodneſs, as being commanded of God. And why? but becauſe thoſe things are good in themſelves antecedent to God's commanding them in his Word. Moral Duties of Religion do naturally reſult from our Relation to God as reaſonable Creatures. They were originally written in the Heart of Man by Nature, and may ſtill in a great meaſure be diſcern'd by ſerious Attention and Conſideration, without any ſpecial Revelation.

Thus if we ſeriouſly conſider that God is our *Creator*, and we dependant *Creatures*, we can't but acknowledg it to be our Duty to entertain adoring Thoughts of *him*, and humble Thoughts of *our ſelves*. If we contemplate him as our only *Preſerver* and *Benefactor*, we can't but acknowledg it our Duty to *pray* to him in all our

Wants, and *praiſe* him for all the Good we enjoy. Again, if we conſider him as our only *Good* and *Happineſs*, we can't but conclude it to be our Duty to *love* him above all. Theſe and the like Duties are *morally* good, and therefore of an *univerſal* and *immutable* Obligation.

And that Singing the Praiſes of God is a Duty of this Nature, and conſequently the Duty of all Men, I ſhall prove by theſe following Conſiderations.

1*ſt*. *'Tis a moral Duty for Men to praiſe God with all the Faculties wherewith he has endowed them. To* *1 Cor. 6. 19, 20. *glorify him*, not only with the Faculties of their Souls, but alſo with all the Members of their *Bodies*. Now 'tis certain that Men have not only a Faculty to praiſe God in their Hearts, by an inward acknowledgment of his Goodneſs and Excellencies, but alſo with their Mouths; and this not only by ſpeaking, but alſo by ſinging his Praiſe.

Praiſe. I can't therefore but conclude that 'tis a Moral Duty, and ſuitable to the Dictates of right Reaſon, for Men to praiſe God, not only in the former Ways, but alſo in the latter, to wit, by ſinging his Praiſe. This I take to be a clear Demonſtration.

2ly. *Singing the Praiſes of God, was a Duty perform'd to him by the heavenly Angels, at the diſcovery of his glorious Perfections in the Creation.* Which I think evidently ſhews it to be the Duty of reaſonable Creatures as ſuch, and conſequently a Moral Duty. That the Angels did thus praiſe God, by ſinging at his laying the Foundations of the Earth, he himſelf teſtifies, *Job* 38. 7. *When the morning Stars ſang together, and the Sons of God ſhouted for joy.* That by the morning Stars here can't be meant the material Stars in the Firmament, to me ſeems plain, in that they ſang at his laying the Foundations of the Earth, which

was

* Gen. 1. 1. * was on the first Day of the Creation, whereas the material Stars
† Ver. 19. were not made till the †4th Day. And therefore by the *morning Stars* we are to understand, with the best Expositors, the Holy Angels, called, in the following words, *The Sons of God*, (as also *Chap.* 1. 6.) And they are fitly call'd *Stars* in the same Sense in which they are
‖ 2 Cor. 11. elsewhere call'd ‖ *Angels of Light*.
14. 3ly. *Whatsoever was practised in the Church of God, and approved by him, before the giving of the Law at Mount* Sinai, *and never afterward declared to be typical, is a Moral Duty.* I know of no Exception can be made against this Assertion. And that singing the Praises of God was thus practised, is evident, (*Exod.* 15. 1.) *Then sang* Moses *and the Children of* Israel *this Song to the Lord.* Nor will it follow from this Argument, (as may be objected) that praising God by musical Instruments is also a Moral
§ Ver. 20. Duty, seeing they are also * mentioned

tioned in the ſame Chapter: For this doth not appear, as ſinging does, to be the Practice of the Church as ſuch. But of this I ſhall ſpeak more fully in the laſt Chapter.

4ly. *Whatſoever is injoin'd upon all Men of all Nations, is a Moral Duty.* For where do we ever find Circumciſion, or any other meer poſitive and ceremonial Duty thus enjoin'd? But ſinging the Praiſes of God is ſo, (*Pſalm* 98. 4. & 100. 1, 2.) Thus likewiſe in *Pſal.* 47. 7. from this general Reaſon, that *God is the King of All the Earth*, (and not of *Judea* only) 'tis required that *every one that hath underſtanding, ſhould ſing Praiſes to him*, as your Margin reads it, exactly ſutable to the † Hebrew Text.

† זמרו משכיל

This Concluſion is inferr'd from the ſame Premiſes, by one who indeed differed from us in other things relating to this Duty: But upon this Argument, to prove religious Singing it ſelf to be a Moral

ral Duty, he hath so well expressed himself, that I think it worth while to set down a few of his Words, which are as follows;

* *Granth. Christianism. Rediv. p.* 108.

* "Altho *(saith he)* singing Praise "to God be a standing Ordinance "in the Church, and that she hath a "peculiar Interest in it in some re"spect; nevertheless I doubt not "but this Duty of singing Praises "to the Lord, extends it self to "the Universe as well as Prayer, "and may be said to be a part of "that natural Religion which ob"ligeth all Mankind. And hence "is the Invitation so frequent in "the Book of *Psalms*, to all man"ner of Nations upon Earth, to "sing Praises to the Lord, as *Psal.* "100, *&c.*

5ly. *Whatever is preferr'd before the most excellent Parts of Ceremonial Worship, as more pleasing to God, is a Moral Duty.* Thus *to know God*, and *to love him above all: to love our Neighbour as our selves: to do Justice and Judgment: to be merciful*

ciful to the Miserable. *These* Duties are preferr'd before the * most excellent *Sacrifices*, which were the chief Parts of the Ceremonial Worship. And why? But because the former are *Moral* Duties, and good in themselves, whereas the latter were only *positive Duties*, and good because commanded. And that Singing to the Praise of God is a Duty of the same Nature with the former of these, I conclude, because 'tis, like them, preferr'd before the most excellent *Sacrifices*, as being more pleasing to God. Thus the * Psalmist tells us; That to sing to the Praise of God, or (which is the same) to *praise him with a SONG, is more pleasing to him than* (to sacrifice) *an Ox or Bullock.* Which were some of the most costly and excellent Sacrifices.

* Prov. 21. 3. Mark 12. 33. Hos. 6. 6.

* Psal. 69. 30, 31.

From these Considerations laid together, I doubt not but 'tis clear (beyond all reasonable Exception) that singing the Praises of God, is

no

no less than a Moral Duty, and therefore the Duty of *all* Men, and consequently of every Christian.

Sect. 2. *Secondly*, I shall prove that Singing to the Praise of God, is the Duty of every Christian from the *Example of Christ*. That this was his Practice in religious Worship is recorded, *Matth.* 26. 30. *Mark* 14. 26. Now that every Christian is bound to follow the Example of Christ, none can doubt; except only in three kinds of Works, *viz.* his *miraculous* Ones, which he did by a special exertion of his Divine Power, wherein we can't imitate him: Or else those that were peculiar to him *as Mediator*, as to institute Ordinances in his Church; to make Reconciliation for Sin, and other such-like Works wherein we have neither Ability nor Authority to imitate him: Or, thirdly, those which he did only as a *Member of the Jewish Church*, as in being Circumcised, keeping the

the Passover, *&c.* wherein we ought not to imitate him. In all other Cases I suppose 'tis, and must be universally granted, that the *Example* of our Saviour hath the Force of a *Precept* to every Christian. And that our Saviour's singing a Hymn with his Disciples comes under either of those three forementioned Exceptions, I can see no reason to imagine: And therefore thence conclude, that 'tis the Duty of every Christian, according to his Example, to sing to the Praise of God.

I know there are two Objections made against this Argument that require some answer.

1. It is affirmed that the word *Sung* is not in the Original Text.

2. That supposing our Saviour did indeed *sing*, yet 'tis presum'd that the *Hymn* which he sang might appertain to the Jewish Passover; and so be no more obligatory upon Christians, from the Example of Christ, than the Passover it self.

1. It

Object. 1. It is affirmed that the word *SUNG* is not in the Original, but added by the Tranſlators; and that conſequently all that aſſert *Singing* from theſe and the like Scriptures, *deceive others, and do very ill in juſtifying the Tranſlators in adding to the Word of God.*

Anſw. A bold Preſumption indeed! for any, and eſpecially ſuch as know not a word of the Original Text, thus to arraign our Bibles: And ſuch as (ſhould it be believed) would leave all Engliſh Readers in perplexing Doubts, when they read the *Mind of God* in their Bibles; and when, inſtead thereof, they read the *Additions of Men*: And for any to print and publiſh againſt their *own Teachers and Brethren*, ſuch a heavy Charge as this is, of being *Deceivers of others* in the Matters of God, *and juſtifying Additions to his Word*, every one ſurely muſt needs look upon to be a very raſh and unchriſtian Practice.

But

But let not any Christian be startled at this bold Presumption; for I assure you 'tis as groundless, as 'tis bold. The * Original Word used in these Texts, not only signifying to *praise God* (as is pretended) but also to do it by *SINGING*. This is attested by the concurrent Evidence of the most † Learned in the Greek Tongue: And tho we ought not to receive a *Religious Doctrine* from any, how Learned soever, without sufficient proof of it from the *Word of God*; yet sure the concurrent Testimony of *such* should be sufficient to satisfy us about the *Sense of a Word*, in the Learned Languages. And they yet more particularly assure us, that a Hymn doth necessarily include || three things: 1. That the

* ὑμνήσαντες.

† ὑμνέω idem quod ὕδω seu ὑδέω carmine celebro, Hymnis decanto: proprie de poetis dicitur, & iis qui carmina recitant. *Scapula*, & sic *Steph. Thesaur. Ling. Græcæ.* Hymnum cano, *Passoris Lexic.*

C *Matter*

|| Hymni laudes sunt dei cum cantico, hymni cantus sunt continentes laudes dei. Si sit laus & non sit dei, non est hymnus. Si sit laus & dei laus, & non cantetur, non est hymnus. Oportet ergo ut si sit hymnus habeat hæc tria, & laudem, & dei, & canticum. *Aug.* in Psal.

Matter of it be *Praise*. 2. That it be to *God* as the *Object* of it. And, 3. that it be *SUNG*. And that if either of these be wanting, 'tis not properly a Hymn. And accordingly not only *our Translators* do ascribe Singing to our Saviour in these Texts, but also *Calvin*, *Beza*, *Piscator*, the *French Translators*, and many others, mentioned by the Learned * Mr. *Pool*. And sure it must needs seem hard to every considering Christian, to think that *all these* have conspired together to impose upon the World an *Addition to the Word of God*; and especially seeing *ALL Translations so far* agree herein, that there is, I presume, none that *contradicts* ours. For tho some render it,

* In Synopsi Critic.

A

Psal. 72. *And thus also the Learned and Pious Dr.* Duveil *tells us, out of* Ruffinus, *on* Acts 16. 25. Hymnus est cantilena continens laudem Dei. *Minsh.* Hymnus est cantio qua laudes Dei decantantur. Passoris Lex. *You may see this more fully proved to be the Sense of the word* ὑμνῶ, *by a Learned Minister of Christ, in a short Discourse at the end of Mr.* Keach's *Book concerning Singing.*

* *A Hymn being said*; yet this is so far from contradicting ours, which tells us they *sang it*, that indeed it implies the same thing, a *Hymn* necessarily including *Singing*, as hath been proved. And tho some of our old Translations render it *they said Grace*, or *they praised God*, yet none of them tell us they did it *not* by *Singing*. So that tho they give us not the Sense of the Greek Text, *so compleatly* as our Translation does, yet they *contradict* it not. This may suffice to show, that our Translators are not guilty of *adding to the Word of God*, in translating these Passages: And that they are *much less* guilty of *contradicting* the Text, by rendring the words *they sung*, instead of *they lamented*, as is ignorantly (to say no worse) intimated by a late *Querist*. I have searched all the places where this † word is used by the *Seventy*, and can find nothing in them for this Suggestion: And tho any Instance should

* Hymno dicto. *Vulg. Montan.*

† ὑμνέω.

be found, in *prophane* Writers, of its being thus uſed, by way of *Antitheſis*, yet I think it would be very unreaſonable therefore to take it in ſuch a ſtrain'd Senſe in the *Scripture*. I ſhall therefore diſmiſs this Fancy, with only noting, that, ſhould this new Interpretation be admitted, then where 'tis * ſaid, *Paul and Silas ſang Praiſes to God, and the Priſoners heard them*; the meaning would be, that they *lamented ſo loud, that the Priſoners heard them*. Which would be no very good proof of their ſuffering *joyfully*, a Commendation which the H. Ghoſt frequently gives them. Yea, which is worſe, where our Lord ſays; † *In the midſt of the Church will I ſing Praiſe to thee*: The meaning is, according to this ſenſe, that he would diſcharge the Work of his Mediation with *lamenting*, inſtead of *rejoicing* and *delight*. So that upon the whole, I think we have very juſt ground to *inſiſt upon it*, That our Lord *ſang*

* Acts 16. 25.

† Heb. 2. 12.

a Hymn: And we have no need *to inſiſt upon it right or wrong*, as is cauſleſly ſaid of us.

2*ly*. 'Tis further objected, That tho it ſhould be granted (as it muſt) that our Lord indeed *ſang* a Hymn, yet 'tis preſum'd that it might peculiarly belong to the Paſſover, and ſo be no more obligatory *upon us*, from the Example of Chriſt, than the Paſſover it ſelf. *Object.* 2.

To clear this Doubt, ſeriouſly weigh theſe following things. *Anſw.*

1. That both the *Paſſover* and the *Lord's Supper* had a *ſpecial* and *peculiar* reſpect to the *Sufferings of Chriſt* for our Redemption. That the Paſſover had ſuch a peculiar reſpect thereto, appears in that the Apoſtle hereupon * calls Chriſt *our Paſſover ſacrificed for us*. And that the Lord's Supper hath ſo, is manifeſt, in that we are commanded therein, conſtantly † *to ſhew forth the Lord's Death*. And it being thus, I can ſee no neceſſity to determine, that this Hymn was ſung,

* 1 Cor. 5. 7.

† 1 Cor. 11. 26.

by our Saviour, upon the Occaſion of *either* of theſe, *excluſive* of the other: Being *both*, as reſpecting the glorious Work of our Redemption, matter of the *higheſt praiſe and rejoicing*.

But, 2. to ſuppoſe that it was ſung *only* upon the Occaſion of the Paſſover, is altogether groundleſs; for had it been ſo, what reaſon can be rendred why it ſhould not be ſung *immediately* after it? as 'tis plain it was not.

3. *Much leſs* is there any reaſon to imagine, that it was *peculiar* to the Jewiſh Paſſover, *as a part of it*, and ſo of the ſame *mutable* Nature with it: Singing to the Praiſe of God being, as I conceive hath been ſufficiently proved, a *Moral* Duty; and therefore of univerſal and perpetual Obligation, and ſo fit to be uſed upon *that* or any other *joyful* Occaſion. But,

4. There is the *greateſt reaſon* to conclude, that our Lord ſang this Hymn with his Diſciples, at leaſt

least *especially*, upon the Occasion of his *own Supper*, and the Commemoration of his Sufferings, and redeeming Love therein; foralmuch as it was *immediately* join'd thereto, as the *Evangelists* plainly shew.

Nor is there any Force against this Conclusion, in that Objection which some make; That, had this Hymn belonged to the *Lord's Supper*, doubtless the Apostle would have mention'd it, when he * sets down the *Institution* of this Ordinance, *as he had received it from the Lord.*

* 1 Cor. 11.23, &c.

For to this I reply, That were there any *Force* in this Objection, we might also thence conclude, that *giving Thanks before the Cup*, doth not belong to it. *Of which*, tho it be plainly expressed by the † *Evangelists*, yet the *Apostle* makes no mention; His Design being, as I conceive, not so much to give an Account of *all things* pertaining to the Lord's Supper, as to correct those *gross Abuses*, which were

† Mat. 26. 27. Mark 14. 23.

crept into that Church, in the uſe of this Holy Ordinance.

Thus we have ſufficient reaſon to conclude, that our Lord SANG this Hymn, with his Diſciples, and that he ſang it eſpecially, if not only, upon the Occaſion of his *own Supper*; and conſequently that we have here an undoubted Inſtance of his *ſinging* Praiſe to his Father, as our *Pattern*. Which was the ſecond thing from which I propoſed to prove *Singing* to the Praiſe of God, to be the Duty of *every Chriſtian*.

Sect. 3. The third Argument proving it ſo, is grounded upon the *Apoſtolical Injunctions* thereof.

I begin with the Apoſtle *James*'s words, * *Is any merry, let him ſing Pſalms*; which is an evident Command of his Duty. Nor may it reaſonably be objected, that this is not a Command to *every one*, but only to *thoſe* that are *merry*.

* Jam. 5. 13.

For

For let it be conſider'd, 1. That 'tis certainly the Duty of every Chriſtian to be *merry* or † *chearful*, or of *good chear*, or (which is the ſame) to ‖ *rejoice in the Lord*, whatever be their outward Condition. And 'tis hard to ſuppoſe, that any ſincere Chriſtian (except under ſome extraordinary *Diſtemper of Mind*) ſhould never be found in this *rejoicing*, or *chearful* Frame. And when any one is ſo, 'tis then, without diſpute, his Duty, from this Injunction, to ſing Pſalms. And beſides,

† εὐθυμεῖ is thus render'd, Acts 27.22,25.
‖ Phil. 4.4. 1 Theſſ. 5. 16.

2. We * are commanded, as to *mourn* in the Afflictions of *other Chriſtians*, tho *our ſelves* are in Proſperity, ſo to *rejoice* in *their* Proſperity tho we *our ſelves* are in Affliction. So that we can never want a fit Occaſion both for *Mourning* and *Prayer*, and for *Rejoicing* and *Singing*; either upon our *own* Account more immediately, or upon the Account of *others*.

* Rom. 12. 15. 1 Cor. 12. 26.

3. Tho

3. THo the Apostle mentions a Time of *Mirth*, or Joyfulness, as the most *special* and *peculiar* Time of singing Psalms; yet he doth no more restrain it to that Time *only*, than he restrains the other Duty of *Prayer*, mention'd in the same Text, *only* to a Time of *Affliction*. Which none, I suppose, will think to be any Part of his Design.

Another manifest Injunction of this Duty we have from St. *Paul*, in his Epistle to the *Ephesians*; * *Speaking*, saith he, *to your selves in Psalms, and Hymns, and Spiritual Songs, singing* [illegible] *to the Lord.* And 'tis worth observing, that this Injunction, *to speak to themselves* (or one another) *in Psalms*, &c. and *to sing to the Lord*, is laid upon all Christians, as much as the foregoing Commands, *to walk circumspectly, to redeem the Time, to be filled with the Spirit*; all which, sure, every one must own to be Duties of an *Universal* Obligation.

* Ephes. 5. 19.

A third Apoſtolical Injunction of this Duty, we find in the Epiſtle to the * *Coloſſians*. Where *all* that are commanded *to have the Word of Chriſt dwell richly in them*, (and ſure to endeavour this, is the Duty of every Chriſtian) are alſo requir'd *to teach and admoniſh one another in Pſalms, Hymns, and Spiritual Songs, and to ſing—to the Lord*. And 'tis worth our Notice, that the Apoſtle's main Deſign in the foregoing Chapter, is to caution theſe Chriſtians againſt complying with thoſe falſe Teachers, who perſwaded them to obſerve the Jewiſh Ceremonies, he telling them, that theſe were but * *a ſhadow of good things to come*, and conſequently now aboliſhed. And therefore 'tis unreaſonable to ſuppoſe, as ſome do, that *ſinging of Pſalms*, to which he here exhorts them, is of the like Nature with thoſe *Ceremonies*. Thus what hath been hitherto ſaid, I hope may be abundantly ſufficient, to ſatisfy every

* Col. 3.16

* Col. 2.17

ry ſerious Enquirer, concerning the firſt General, *viz.* That *Singing* to the Praiſe of God, is the Duty of *every Chriſtian*, and that it was not *peculiar only* to the Jewiſh Diſpenſation.

CHAP. II.

Shewing what Singing is. *That in the proper ſenſe of the Word, it denotes an* Extenſion of the Voice, *and a* peculiar Modulation *of it. And that* thus to ſing, *is the Duty of Chriſtians.*

HAving in the former Chapter proved Singing to be a Duty, continuing in full Force *under the Goſpel*, and obligatory upon every *Chriſtian*; let us now enquire *what Singing is.* Of which there is need to ſay ſomething, there being ſome,

of

of late, who endeavour to perſwade us, That *Singing* is no other than an inward *joyfulneſs of Heart*, or, at moſt, but *a chearful ſpeaking* forth the Divine Praiſe: And that ſo every one that *chearfully gives Thanks* to God, *ſings* his Praiſe. But I ſhall ſhew,

1*ſt.* That *Singing*, in the proper and native ſenſe of the Word, can't be perform'd without the *Voice.*

2*ly.* That 'tis an Expreſſion and *Modulation* of the Voice different from *meer ſpeaking*, and all other Expreſſions of it.

The former of theſe will be ſufficiently manifeſt, by conſidering *the Force, and Uſe, of the Words; whereby the Scripture ſets forth this Practice to us.* One of thoſe † *words*, which, with its Derivatives, is uſed, in Scripture above a hundred times to denote *Singing*, ſignifies primarily (as the Learned † *Mercerus* obſerves) *to extend.* And from this *Sect.* 1. † שור † Theſaurus Ling. Sanct.

this *general* ſenſe it takes three *particular* ones: As, 1. to *ſing*, becauſe therein there is an *extenſion* of the *Voice*. 2. To *behold* a thing diligently; becauſe in ſo doing there is an *Extenſion* of the *Eyes*. 3. To *offer Preſents*, becauſe in that Action there is an *Extenſion* of the *Hand*. Whence 'tis evident there is no *ſinging properly* without an *Extenſion* of the *Voice*: Which will be more clear by conſidering *another* * *word*, which the Scripture frequently uſes to denote this Religious Practice, whoſe primary and *general* Senſe is to make any *loud Noiſe*; and thence 'tis uſed to denote *Singing*, plainly intimating to us, that *that* conſiſts properly in making a *loud Noiſe* with our *Voices*. Which will be more manifeſt, by obſerving that this word is not only rendred *to ſing*, but alſo † *to ſing aloud*, and to ‖ *ſhout for joy*. Again, we often * find *Singing*, and *making a joyful Noiſe* joined together, as being of the

* רנן Vid. Pagnin. Mercer. & Leigh.

† Pſ. 81. 1. & 51. 14.
‖ Pſ. 5. 11.
* Pſ. 81. 1. & 98. 4. & 100. 1, 2.

the *same* importance. From which Conſiderations 'tis ſure very reaſonable to conclude, that *to ſing* is, in its proper Signification, *to make a loud and joyful Noiſe* with our *Voices*; and that it denotes ſuch a peculiar *Modulation* of the Voice, as is clearly different from *meer ſpeaking*, and *all other* Expreſſions of it whatſoever. Which is yet further evident in that * *Moſes* could eaſily, by his *Ear*, diſtinguiſh the *Noiſe of Singing* from other *Noiſes*, as 'tis plain he did.

* Exod. 32. 18.

This *little* may ſuffice to be ſaid, in a *general* way, upon this Head; becauſe indeed it ſeems very unreaſonable, that there ſhould be need to ſay *ſo much* to prove that, which the common Senſe of Mankind does ſufficiently inſtruct them in: for who that is not very much *prejudiced*, whether young or old, would account a Perſon *to ſing*, when none hears his *Voice*, or when they only hear him *ſpeak* in a common manner?

Object. I know it may be objected, that the * *Widow's Heart* is ſaid *to ſing*: That the † *Mountains and Hills* are ſaid *to break forth into Singing*: And that the ſame thing is alſo ‖ aſcribed to the *Trees of the Field.*

* Job 29. 13.
† Iſa. 55. 12.
‖ 1 Chron. 16. 33.

Anſw. But in the firſt of theſe Scriptures, I conceive, the meaning plainly is, that ſuch was the Joyfulneſs of the Widow's *Heart*, that it cauſed her *Mouth* to break forth into *ſinging*. And therefore the Seventy, according to this Senſe, tranſlate it the * *Widow's Mouth* inſtead of her *Heart*. Or if we take Singing as apply'd to the *Widow's Heart*, as our *Verſion* renders it, (more exactly agreeable, I confeſs, to the Words of the *Hebrew Text*;) then we muſt take it in a *Metonymical Senſe* for that *joyfulneſs of Heart* which is the common Source of it, as the Learned † *Druſius* interprets it.

See Mr. Caryl on the Place.

* Στόμα χήρας.

† Cor canere dicitur impropriè; quando cantus oris ex corde proficiſcitur, ea eſt vera lætitia.

And as to the other Expreſſions, where *Singing* is aſcribed to the *Mountains, Hills and Trees*, we muſt of

of neceſſity underſtand them figuratively, either with reſpect to the *Agents*, or the *Action* aſcribed to them. 1. By the *Mountains* and *Hills*, when ſaid to *ſing*, we may underſtand the *Rulers* and *Magiſtrates* among God's People, as theſe Words ſeem plainly to be uſed by the *Pſalmiſt*; who ſpeaking of the Happineſs of *Solomon*'s Government as the *Type*, and of the tranſcendently greater Happineſs of *Chriſt*'s Government as the *Antitype* of the former, ſaith, * *The Mountains ſhall bring Peace to the People, and the little Hills, by Righteouſneſs.* And by the *Trees of the Field* we may underſtand the People of God, who are often compar'd to *Trees* for their Fruitfulneſs; and are therefore by the † Prophet called *Trees of Righteouſneſs*. And if we thus take the *Agents* in a *Metaphorical* Senſe, then there is no reaſon to underſtand the Action of Singing aſcribed to them, in any other than a *proper*

* Pſ. 72. 3.

† Iſa. 61. 3.

One; and ſo it makes nothing againſt *Vocal Singing*.

But, 2. if we take the *Mountains, Hills, and Trees*, in a *literal* Senſe, then we muſt needs underſtand the *Singing* aſcrib'd to them in an *improper* and *figurative* One: For none, I ſuppoſe, can imagine, whatever Notion they have of *Singing*, that *theſe things* can perform it, in a *proper* and *literal* Senſe. But tho Singing muſt be taken only in a *figurative* Senſe, when apply'd to thoſe things that have not *Tongues* and *Voices*, and ſo are altogether uncapable of it in a *literal* One: Yet for any hence to conclude, that therefore it may be ſo underſtood in thoſe many Scriptures where *Singing* is requir'd of *us*, to whom God hath given *Tongues* and *Voices* to ſound forth the joyfulneſs of our Hearts in praiſing him, would be a Concluſion, the weakneſs of which, ſure muſt needs be obvious to every one, that duly conſiders it: For 'tis a Rule agreed upon

upon by all, That *in expounding Scripture*, or indeed any other Writing, *Words ſhould be always taken in their moſt proper and literal Senſe, unleſs ſome manifeſt Reaſon require us to forſake that for an improper and figurative One:* The non-obſervance of which Rule would make the Scriptures of a very doubtful Interpretation.

But to put this Matter *more out of doubt*; as I have before fully proved that 'tis the Duty of every Chriſtian *to ſing* to the Praiſe of God, which 'tis very reaſonable to underſtand of *Vocal Singing*, ſeeing there is *no other Singing* in a proper and literal Senſe; ſo I ſhall yet further prove that 'tis a Chriſtian Duty to ſing in this *proper* Senſe, *viz. vocally*. *Sect.* 2.

This will appear, 1. From thoſe Places in the *Old Teſtament* which ſet forth the Worſhip of the *Goſpel-Church*. Thus the Prophet * ſaith, *They ſhall ſing with the* * Iſa. 52. 7, 8. *compared with* Rom. 10.

VOICE, when the *good Tidings* of the Goſpel is preached. And the Holy Ghoſt expreſly commands us * *to ſing to the Lord, and make a joyful NOISE to the Rock of our Salvation.* Which Pſalm the Author to the † *Hebrews* teaches us to refer to the *Goſpel-Church.* And why *this* ſhould not be look'd upon as an Exhortation to *us*, as well as *that* of the Prophet, ‖ *Ho, every one that thirſteth, come ye to the Waters*, &c. and divers like Paſſages in the *Old Teſtament*, I can ſee no reaſon to ſuppoſe.

* Pſal. 95. 1, 2.

† Ch. 3. 7. & 4. 7. *compared with* Pſal. 95. 7.

‖ Iſa. 55. 1.

2. Thoſe places, in the *New Teſtament*, where Chriſtians are univerſally exhorted to *ſing*, plainly denote *Singing*, in a *proper ſenſe*, *viz.* with the *Voice.* As where the Apoſtle bids us, * *Speak to our ſelves*, or *one another in Singing*; I render it *one another*, becauſe 'tis the ſame word with that ſo rendred in the following place, where the ſame Apoſtle requires us to † *teach and admoniſh one another in Singing.*

* Eph. 5. 19. ἑαυτοῖς.

† Col. 3. 16 ἑαυτοὺς.

Singing. In both which places the Apoſtle muſt needs intend *Vocal Singing*, becauſe 'tis impoſſible to *ſpeak one to another*, or *teach and admoniſh one another in Singing* without the uſe of our *Voices* therein. And tho the Apoſtle requires us to *make Melody in our* HEARTS, and to *ſing with Grace in our* HEARTS; yet this is not to *exclude* the *Voice*, but only to teach us that in *this*, as well as all other Duties of Religion, we ſhould have a *ſpecial* regard to our *Hearts*: And take heed of being like thoſe Hypocrites * *who drew nigh to God with their MOUTHS, and honoured him with their LIPS, but their* HEART *was far from him.* The Apoſtle does not require us to *think* only, but to *ſing* and *make Melody.* 'Tis true, he cautions us to take heed that this be not *only a Lip-ſervice*, but that therewith we join *ſincere Hearts* and *gracious Affections.*

* Iſa. 29. 13.

3. All the Examples of Religious Singing which we have in the

New Teſtament, do with ſufficient plainneſs ſhew, that they ſpeak of *literal* and *vocal Singing*. None, I ſuppoſe, can think otherwiſe concerning our * *Saviour's ſinging* with his Diſciples. And when † *Paul* and *Silas ſang in the Priſon*, 'tis evident it was with *their Voices*, becauſe *the Priſoners heard them*. And when St. *Paul* tells us ‖ *he would ſing with the Underſtanding*, 'tis plain, by conſidering his Deſign in that Diſcourſe, he means *he would ſing* in a known Tongue, ſo as to be *heard* and *underſtood* by others; and conſequently it muſt be with his *Voice*.

* Mat. 26. 30. Mark 14. 26.
† Acts 16. 25.
‖ 1 Cor. 14. 15.

Thus I take it to be very clearly manifeſt, from what hath been ſaid, that *Vocal Singing* is the *only proper Singing*; and that *thus to ſing*, is abundantly requir'd of all Chriſtians. And therefore I can't ſee why thoſe that content themſelves only with, what they call, *Heart-ſinging*, which, at the moſt, is but a *figurative One*, may not by the

ſame

ſame reaſon content themſelves with a *figurative Preaching*, *Reading*, &c. and ſo at length reduce *Publick Aſſemblies* into *Silent Meetings*; a thing uſed among ſome, no very good Friends to Chriſtianity.

CHAP. III.

Shewing the Lawfulneſs of conjoint Singing *with many Voices together. And anſwering ſeveral Objections againſt it.*

IN the preceding Chapter we have ſeen, that *all Singing*, in *a proper ſenſe*, is *Vocal*; and that *thus to ſing* is undoubtedly the Duty of all *Chriſtians*. I come now to ſhew the warrantableneſs of *conjoint Singing*, with many Voices together; which ſome queſtion the lawfulneſs of, who yet ſeem to allow of *Vocal Singing* by one Voice *alone*.

Now to ſatisfy the Minds and Conſciences of Chriſtians about *this*, I deſire the following things may be ſeriouſly conſidered.

Sect. 1. *Firſt*, That *any way and manner of the Performance of a Moral Duty, which was once approv'd of God, and hath never appear'd to be typical, is ſtill warrantable to be uſed by the Chriſtian Church.*

There are ſome Duties which are in themſelves undoubtedly *Moral*, and conſequently *Univerſal* and *Perpetual*, in their Obligation, which yet had ſome things join'd to them, as to the *manner* of their Performance, which were as undoubtedly only *typical and temporary*. Thus Prayer is a Duty which, I ſuppoſe, all will grant to be *moral* and *perpetual*. But the Jews, whenever they prayed, were * *to look, and ſpread forth their Hands toward the Temple* at *Jeruſalem*, and to obſerve to preſent their *Prayers* to God † *at the time of Incenſe.*

* 1 Kings 8. 38, 42, 44, 48. Dan. 6. 10.

† Luke 1. 10.

Which

Which things *we* are taught to be *typical* of the reſpect which, in all our Addreſſes to God, we ought, by Faith, to have to the *Lord Jeſus*, who is the * *true Temple:* And that in all our Prayers, we ſhould hope for their Acceptance, only upon the Account of his *Mediation* and *Righteouſneſs*, which were typified by the * *ſweet Incenſe* offer'd upon the *Golden Altar*. And therefore tho the *Duty* of Prayer *remain*, yet theſe *Modes* of it *are done away*. In like manner, tho it muſt be granted that ſeveral things were, in the Jewiſh Worſhip, join'd with their Religious Singing, which things being only *typical* and *ceremonial*, are *done away*; yet *Singing it ſelf* ſtill remains in full Force, as well as *Prayer*. And thus ought we alſo to conclude concerning their *way* of Singing, with many Voices *conjoin'd together*; unleſs we had any ſufficient ground to think, that this their *way* of Singing was only

* John 2. 19.

* Rev. 8. 3, 4.

typical

typical and *temporary*. That God's Church did *then sing conjointly* is evident, in that not only *Moses*, but
* Exod. 15. 1. * *Moses and the Children of Israel*, without exception of any, are said to *sing a Song to the Lord*. Whence we must conclude that they *all* sang this Song, with their Voices *join'd together*, unless we should suppose this vast Congregation, of so many hundred thousands, to sing it *severally*, one after another; which, I judg, none can think reasonable to imagine. And again we are
† 2 Chron. 5. 13. told, that † *they which sang were AS ONE, to make ONE SOUND in praising and thanking the Lord.*

And thus likewise after their re-
‖ Ezra 3. 11. turn from their Captivity; ‖ *They sang TOGETHER, by course, in praising and giving Thanks to the Lord*, or, as 'tis *verbatim* in the Original,
ויענו ‖ *they* ‖ *answered one another in singing*;
* Concinebant. or, as *Montanus* interprets it, * *They sang together harmoniously*; for thus the word *Answer* often signifies to *agree*, and *harmonize* together, or

corre-

correſpond one to another. Thus it manifeſtly appears, from theſe inſtances, that the people of God ſang with *conjoin'd Voices* under the *former* Diſpenſation. And therefore, ſeeing no reaſon, as I know of, can be rendred why their Singing *after this manner* ſhould be more typical, than *Singing it ſelf*, which hath been ſufficiently proved *Moral* and *Perpetual*, I can't but thence conclude, that 'tis *ſtill* warrantable for a *Chriſtian Aſſembly* to ſing *together*, with conjoin'd Voices.

2. This further appears to be ſo, in that 'tis propheſied of the *Chriſtian Church*, not only that they ſhould * *ſing with their Voices*, but alſo 'tis as expreſly added, that they ſhould *ſing together*, or conjointly. But, * Iſa. 52. 8, 9.

3. We have yet a greater Proof to warrant our *thus Singing*, namely, the Example of the firſt and moſt pure *Goſpel-Church*, *viz.* Chriſt and his Apoſtles. The * Evangeliſts not only tell us that HE, but alſo * Mat. 26. 30. Mark 14. 26.

also that *THEY ſung an Hymn*, in the * Plural Number.

* ὑμνήσαντες.

Object. I know that 'tis by ſome objected, That they might be *all* ſaid to *ſing*, tho only Chriſt expreſſed the Hymn; even as it may be ſaid, that a *whole Congregation prays*, tho *one only* be the *Mouth* of it.

Anſw. But to ſhew the weakneſs of this Objection, conſider,

1. That there is great difference between *Prayer* and *Singing*, Prayer lies properly in the *Deſires* of the Soul. And as a Man may *ſay a Prayer*, and yet not really *pray*; ſo a Chriſtian may truly and *properly pray*, tho he ſpeak not a word with his *Mouth*. But none can, without the *Voice*, be truly ſaid to *ſing*, in a *proper* and *literal* Senſe; and here is no neceſſity to have recourſe to an *improper* and *figurative* One.

But, 2. ſuppoſing it could in any tolerable Senſe be ſaid, that *they ſung*, by only joining in their *Hearts*, while *Chriſt alone* expreſſed the Hymn;

Hymn; yet this can't be the *Senſe* of the *Evangeliſts:* Becauſe there is ſufficient reaſon to believe, that the Apoſtles join'd in their *Hearts*, with our Saviour, in bleſſing the Bread, and giving Thanks before the Cup, and yet 'tis not ſaid *They*, but *He bleſſed the Bread, and gave Thanks.* And why then it ſhould be ſaid *THEY ſang*, what reaſon can be rendred, unleſs to ſhew that they *otherwiſe* join'd with him in *Singing*, than they did in *bleſſing* and *giving Thanks*, *viz.* not only in their *Hearts*, but with their *Voices* alſo?

Thus I take it to be manifeſt, beyond all reaſonable doubt, that not only the Church of God under the *Old Teſtament* ſang *together* with *conjoin'd Voices*, and that it was propheſied that the *Goſpel-Church* ſhould *ſing together* in like manner; but alſo that we have the Example of our Lord Jeſus and his holy Apoſtles for our *Pattern* in *thus Singing.* And conſequently I conclude,

clude, that 'tis ſtill lawful for a Religious Aſſembly to *join their Voices together* in ſinging the Divine Praiſe. And here I might well put an end to this Head, but that there are ſeveral Objections raiſed againſt Singing with the *conjoin'd Voices* of a whole Religious Aſſembly; to which ſome Reply muſt be made.

Sect. 2. *Object.* 1. 'Tis objected, that SO to ſing is confuſion.

Anſw. But, I hope, none will *inſiſt* upon this, leſt they ſhould be found therein to reflect diſhonourably, not only upon *us their Brethren*, but alſo upon *Moſes* and the Church of God under his Care; yea and, which is much worſe, upon our *glorious Lord himſelf* and his Holy Apoſtles, who *thus ſang*, as hath been ſufficiently manifeſted.

Obj. 2. 2. 'Tis ſaid, that the * *Apoſtle* teacheth us *another* way of Singing, by *one alone*, and that the Congregation only ſay *Amen*, or give

*1 Cor. 14. 15, 26.

give their Aſſent thereunto.

But to this I anſwer, 1. That the whole Deſign of the Apoſtle in this Diſcourſe, ſeems manifeſtly to be only to ſhew, that all the Gifts of the Church, whether ordinary or extraordinary, ſhould be exerciſed ſo as might be moſt for the *Edification* of it. And in order to this he ſhews, 1. That *Prayers*, *Thankſgivings*, *ſinging Pſalms*, and all other Parts of Publick Worſhip, ſhould be ordinarily perform'd in the Language vulgarly known, and underſtood by the Aſſembly. Thus when he particularly ſays, propoſing his own Example to them, * *I will pray and ſing with the Spirit*: His Deſign ſeems to be to teach us, that we ſhould make uſe of the *Spiritual Gifts* we have received, whether ordinary, or extraordinary, ſo as may be for the improvement of our own *Spirits*; but yet ſo as may be alſo for the *publick* Good and Edification; as it follows, *I will pray and* *Anſw.* * Ver. 15.

and ſing with the Underſtanding alſo: That is, I will *pray and ſing* in a *Tongue known* and underſtood by the People, as he afterward ex-
* Ver. 19. plains his own Meaning *, without determining whether others ſhould join with him in his Singing with their *Hearts only*, or alſo with their *Voices*: So that this *doubtful Paſſage* can't be fairly alledged, in oppoſition to ſo many *plain Proofs*, which have been already given, to juſtify Singing with *conjoin'd Voices*.

2. He teaches that (to promote a Publick Edification) as the ſeveral Parts of Religious Worſhip ſhould be perform'd in a *known Tongue*, ſo they ſhould alſo be perform'd in *due Place and Order*, that there may be a ſweet Harmony among them. Thus when he ſays,
† Ver. 26. † *Every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation*; he ſeems plainly to intimate, that there were great Diviſions and Diſor-

Diſorders among them. * One being for *ſinging a Pſalm*, while others at the ſame time were for *ſome other Exerciſe*. The Apoſtle's Determination therefore is, that *all* theſe *things* might *be done*, but ſo as ſhould be moſt *for Edification*; without determining whether he that had a Pſalm, which he judg'd for Publick Benefit, ſhould ſing it *ſingly by himſelf alone*, or whether he ſhould *give it forth*, ſo as that others might join *their* Voices with *his*, in the ſinging of it. But,

* *In this diſtributive Senſe this Phraſe* every one *is uſed*, Chap. 1. 12.

3. Suppoſing this were (as it is not) a clear Inſtance of one Perſon's having received a Pſalm by immediate Inſpiration, (as ſome underſtand it) and ſinging it *by himſelf alone*; yet there is no reaſon that this Inſtance of *extraordinary Singing* ſhould be the *only Precedent* for our *ordinary* performance of this Duty, as ſome, without ground, would have us believe. So that, upon the whole, I hope, 'tis ſufficiently clear, that this Diſ-

course of the Apostle contains nothing against, our singing with, *conjoin'd Voices*. And consequently that there is no Force in the Objection grounded upon it.

Object. 3. Some object that this conjoint Singing of all the Members of an Assembly at once, is contrary to the Apostle's Prohibition of * *Women speaking in the Church*. Whence they infer that Women, at least, must be excluded from joining their Voices in publick Singing.

* 1 Cor. 14. 34. 1 Tim. 2. 11, 12.

Answ. But to this I reply, 1. That 'tis very clear, by considering the Context in both Places, that the Apostle's Design was only to forbid Womens *authoritative* speaking, by *preaching* or *disputing* in the Church. And that a Woman's speaking *otherwise*, in a Church or Religious Assembly, must be allow'd, might be shewn in several Cases. 'Tis therefore groundless hence to infer, that Women should be excluded from joining their Voices, in *humbly* and *thankfully* singing forth

forth the Divine Praiſes, in a Religious Aſſembly.

2. The Apoſtle admits Women to * *propheſy* in the Church, in ſome ſenſe, as is plain by his giving Directions about the *manner* of their doing it. Yea, he ſpeaks of their *propheſying* as a thing uſual and cuſtomary in the Chriſtian Aſſemblies. Which *propheſying* is indeed underſtood ſomewhat variouſly by Interpreters: Some underſtand it of *propheſying* in the ſtricter ſenſe, for foretelling of things to come; others of *interpreting* the Scripture *Prophecies*; and they tell us that in both theſe ways, when a Woman was call'd of God to propheſy, by ſome extraordinary Gift, ſhe might do it in the Church, notwithſtanding the forementioned Prohibition of the Apoſtle. But both theſe Interpretations are ſhewn to be groundleſs, by *Piſcator* in his Notes on the Place. And there is another Senſe mentioned by him, *viz.* *Propheſying* in a *paſſive* Senſe, by

* 1 Cor. 11. 5.

hearing others propheſy: But this is a *Trope* without Example, that I may uſe the Expreſſion of the Learned Mr. *Joſeph Mede*, who having rejected theſe three Interpretations, he then goes on to ſet down his *own Notion* of the Text; which becauſe, after conſideration, I judg to be the *Truth*, I ſhall give you in ſome of his own words, as follows; † ‘ *Propheſying* ‘ here ſhould be taken for *praiſing* ‘ *God in Hymns and Pſalms.* For ‘ ſo it is fitly coupled with Praying. As our Apoſtle joins them ‘ both together elſewhere, ſaying, ‘ ‖ *I will pray with the Spirit, and I* ‘ *will pray with the Underſtanding* ‘ *alſo: I will ſing with the Spirit,* ‘ *and I will ſing,* that is, propheſy, *with Underſtanding alſo.* For, ‘ becauſe *Prophets* of old did three ‘ things: Firſt, Foretel things to ‘ come: Secondly, Notify the ‘ Will of God to the People: ‘ And, thirdly, uttered themſelves ‘ in muſical wiſe, and, as I may ‘ ſo

† Diatribe on 1 Cor. 11. 5.

‖ 1 Cor. 14. 15.

'ſo ſpeak in a Poetical Strain and 'Compoſure: Hence it comes to 'paſs, that to *propheſy* in Scrip-'ture, ſignifies the doing of any 'of theſe three things, and a-'mongſt the reſt, to *praiſe* God 'in *Verſe*, or *muſical Compoſure*. And this, ſaith he, I ſhall prove to you by two places of Scripture: Theſe are 1 *Chron.* 25. 1, 2, 3. and 1 *Sam.* 10. 5, 10. upon both which Texts he largely diſcourſeth, for the confirmation of this Notion.

And if this be the true Senſe of the Apoſtle, as I doubt not but it is, then he here allows Women to join their Voices with the reſt of the Congregation in ſinging of Pſalms. Which alſo hereby appears to be the *uſual Practice* of that Church. So far was he from deſigning to prohibit their doing ſo, in the places above-cited, as the Objection ſuppoſes.

4. There is yet another Objection againſt *thus ſinging*, which may *Obj.* 4.

ſeem to be of more weight, *viz.* That by ſuch a conjoint Singing, not only all the Members of the *Church* join their Voices together, but *others* alſo join with them; and ſo it is (as ſome love to ſpeak) a Singing of *Profeſſors* and *Prophane* together; and what warrant, ſay they, have we for ſuch a Mixture in Divine Worſhip?

Anſw. To this I anſwer, 1. That tho it be unwarrantable to join with any in Communion at the *Lord's Table*, beſides the regular Members of a Chriſtian Church, this being an Ordinance *peculiar to the Church only*: Yet 'tis otherwiſe in ſinging the Praiſes of God, this being a *Moral Duty*, as hath been proved, and ſo no leſs the Duty of *each Perſon* in the Aſſembly, than of the *Members* of the Church *themſelves*.

2. I grant that Prayer, Singing, and all other Acts of Divine Worſhip, are unacceptable to God, *Prov. 21. 27. yea, an * Abomination to him, if perform'd with a prophane Mind.

Mind. But ſeeing we know not the Hearts of any, we ought, when we ſee Perſons engaged in this, or any other Duty of Religion, with *ſeeming* Zeal and Attention, to hope they do it *ſincerely*, as well as our ſelves.

But, 3. ſuppoſing we could be certain that any join *prophanely* with us, in ſinging the Praiſes of God; why ſhould this hinder us from the performance of *this*, any more than Prayer and other Duties of Publick Worſhip, wherein they may as eaſily join with us as in this? eſpecially conſidering we join not properly with them, but rather they with us.

But it may be ſtill objected, that *Obj.* 5. 'tis very plain that the Apoſtle intended not that *all the Members* of a Church ſhould ſing, but only thoſe that are *gifted for it*; much leſs did he intend that others ſhould join promiſcuouſly with them, ſeeing he requires that Perſons ſhould *be* * *fill'd with the Spirit*; * Eph. 5. and 19.

*Col. 3. 16. and that *the* * *Word of Christ should dwell richly in them*, as *necessary* Qualifications to fit them for this Duty.

Answ. To this I answer, 1. That the Apostle's requiring them to be *fill'd with the Spirit*, does not prove that none must sing but such as have a *peculiar Gift*; for 'tis undoubtedly the Duty of every Member of the Christian Church, to labour to be *filled with*, or by the Spirit.

See Mr. John Goodwin, of being fill'd with the Spirit.

2. To be *fill'd with the Spirit*, and to have *the Word of Christ dwell richly in us*, is not requir'd as a necessary Qualification, without *which* none can, or ought to sing Psalms; but 'tis required as necessary to our performance of it *in a due manner*, viz. *with Grace in our Hearts.* It should therefore be the constant Prayer and Endeavour of every one to be *fill'd with the Spirit*, and *enrich'd with the Word of Christ*, or, which is the same, † *to grow in Grace, and the Knowledg of our Lord and Saviour Jesus Christ*, without which

† 2 Pet. 3. 18.

which 'tis impoſſible to perform this, or any other Religious Duty, to the Glory of God, and the *Comfort* of our Souls.

Thus, I hope, ſuch a ſatisfactory Anſwer hath been given to theſe ſeveral Objections, that they can't reaſonably hinder us from concluding, that 'tis undoubtedly warrantable for all the Members of a Chriſtian Aſſembly, *to join their Voices together* in ſinging the Praiſes of God. There being ſeveral unexceptionable Inſtances of ſuch a *conjoint Singing*, in the Holy Scripture; but none, as I know of, of any one ſingle Perſon's *ſinging alone*, when aſſembled with others; which is the *only Singing* that ſome plead for.

CHAP.

CHAP. IV.

Shewing the Matter to be ſung *in Religious Worſhip. The* Scripture Pſalms *prefer'd before all* humane Compoſures, *and why. And divers Objections anſwered.*

HAving in the foregoing Chapter endeavoured to ſatisfy the Conſciences of Chriſtians, concerning the Lawfulneſs of Singing, with all the conjoin'd Voices of a Religious Aſſembly, I come now to enquire concerning the *Matter to be ſung.* And this ſhould be either the *Scripture Pſalms* compoſed by the Prophet *David*, and other holy Penmen of the Spirit of God; or elſe ſuch *Hymns* as are exactly agreeable to the Senſe of the Holy Scripture, being compos'd by ſuch who, in the Judgment of a Chriſtian

stian Church, have a competent Measure of understanding of the Mind of God therein. I see no reason to exclude *either* of these. But yet, I conceive, the *former* are rather to be prefer'd *for ordinary use*; for these Reasons.

1. Because the Apostles require us to sing * *Psalms, Hymns, and Spiritual Songs.* Which three are known to be the usual † Titles of the *Scripture Psalms.*

2. Because these, doubtless, best deserve the Title of *Spiritual Songs*, which were endited by the *immediate Inspiration* of the Holy Spirit.

3. Because whersoever we read the word ‖ *Psalms* in the *New Testament*, the Divine Penmen generally thereby manifestly intend the *Book of Scripture-Psalms.* And therefore 'tis most reasonable for us to believe that they intend the *same*, at least more especially, when they require us to *sing Psalms.*

4. Because singing the *Scripture Psalms*, is, I conceive, more likely to

* Jam. 5. 13. Eph. 5. 19. Col. 3. 16.

† Ψάλμοι מזמורים *Psalmi* תהילים *Laudes* שירים *Set* Ainsworth *on the Title of* Psal. 3.

‖ *See* Luke 20. 42. & 24. 44. Acts 1. 20. & 13. 33. 35.

to conduce to the Comfort, and Edification, of *every* Chriſtian. Theſe being altogether unexceptionable; whereas the beſt of *human Compoſures* are not ſo. If *in theſe latter* there be but a *ſeeming Deviation* from Truth, it may give cauſe of Scruple, in the ſinging thereof: But now as to the *Scripture-Pſalms* 'tis otherwiſe; For every Chriſtian believing, that they were indited by the *infallible Guidance* of the Spirit of God, tho he ſhould not at preſent clearly underſtand ſome Expreſſions therein, yet he can't doubt of their *Verity:* And therefore will more chearfully join both *Heart* and *Voice* in ſinging them. From theſe Conſiderations I can't but conclude that the *Scripture-Pſalms* ſhould be prefer'd before all other, and more ordinarily uſed. And that when any Miniſter of *Chriſt* makes uſe of *other Hymns*, which I think ought not to be excluded, he ought, I humbly conceive, to take great heed that they

they be exactly agreeable to the *Senſe*, and, as much as may be, to the *very Words* of the Holy Scripture.

But it may be objected, that the Apoſtle directs us, not to ſing the Pſalms of *David*, but the * *Word of Chriſt*, which he requires *to dwell richly in us*, in order to our performance of this Duty. *Obj.* 1. * Col. 3. 16.

To this I anſwer, 1. that the Apoſtle expreſly requires us to *ſing Pſalms, Hymns, and Spiritual Songs*, by which, I have before ſhewn, he intends, at leaſt more eſpecially, *the Scripture-Pſalms*. Nor does his enjoining us to ſing *theſe*, at all thwart his other Direction, that our Minds be enrich'd with the *Word of Chriſt*, even in the ſtricteſt ſenſe of the Phraſe, *viz.* his Word as contained in the *New-Teſtament Scriptures*, as 'tis taken in the Objection. For tho this be not neceſſary to a *meer ſinging* the Pſalms, which indeed any one may do that can but read them, or hear them read, *Anſw.*

read, and hath a *Natural Faculty* of Singing: Yet in order to *ſuch a Singing* of them as the Apoſtle requires, *viz. with Grace in our Hearts*, 'tis neceſſary not only that our *Minds* be *enrich'd by the Word of Chriſt*, but alſo that our *Hearts* be transform'd into the *Image of Chriſt* repreſented therein. But,

2. I further anſwer, that the *Pſalms of David*, are fitly call'd *the Word of Chriſt*, upon two Accounts.

(1.) Becauſe it was the *Spirit of Chriſt* that ſpake in *David* as well as *other Holy Prophets*. See 1 *Pet.* 1.11.

(2.) Becauſe the Scriptures of the *Old* as well as of the *New Teſtament*, and eſpecially the Book of *Pſalms*, do chiefly *treat of Chriſt*, in their ultimate Senſe. And there-

* Mat. 13. 19. fore, as * *the Word of the Kingdom* means the Goſpel-Word, which treats *of the Kingdom*: And as

† Mat. 14. 1. Genitivo objecti. † *the Fame of Jeſus* means the Fame or Report concerning him, ſo, the *Pſalms* may be fitly call'd the *Word*

of

of Chriſt; becauſe they, in their ultimate Senſe, *treat of him*. And ſo, upon this double Account, we may be truly ſaid to ſing *the Word of Chriſt*, when we ſing *the Pſalms of* David, and conſequently this Expreſſion of the Apoſtle makes nothing againſt our ſinging thoſe *Pſalms*.

2*ly*. It may be objected, That the *Pſalms* of *David* are not well fitted to the Occaſions, and Caſes, of *Chriſtians*, they being compoſed for the uſe of the *Jewiſh Church*. *Obj.* 2.

But in anſwer to this, let it be conſider'd;

1. Whether this Objection be not as forcible againſt *reading* them, or any other part of the *Old Teſtament*; ſeeing the Ends we ſhould propoſe to our ſelves in *ſinging*, are, in great part, the ſame with thoſe of *reading*, viz. *to teach and admoniſh our ſelves, and one another.*

2. The *Pſalms*, and other Scriptures of the *Old Teſtament*, were,

as well as thoſe of the *New*, de-
* Rom. 15. 4. ſign'd, and * *written, for our Learning and Comfort*, who live under this latter Diſpenſation.

3. I doubt not but *Chriſtians* may, both *read*, and *ſing*, many Paſſages in the *Pſalms*, with much more Underſtanding and Profit, than the generality of the *Jewiſh Church* could: tho they were *primarily* compos'd for *them*. For, the great Truths therein contain'd, were, in a great meaſure, *vail'd from them*; but they are now *clearly reveal'd to us*. Thus much for the ſecond Objection.

Obj. 3. 3*ly*. It may be ſaid, that the *Apoſtle's Singing*, requires being * *filled with the Spirit*, and † *enrich'd with the Word of Chriſt*. But if we may ſing *a preſcrib'd Form*, out of a Book, there is no need of *either* of theſe, to enable us to perform it.

* Epheſ. 5. 18.
† Col. 3. 16.

Anſw. To this I anſwer, as before, that *theſe* are not requir'd to enable us *meerly to ſing Pſalms*; but to enable us

us to ſing them *in a right manner*, namely, *with a gracious temper of Heart*, and *holy Affections*; without which neither this, nor any other Service, is acceptable to God. For tho we may *ſing Pſalms*, yet we can't *thus ſing them*, without theſe Qualifications.

Aly. It may be objected, That if we make uſe of *a ſtinted Form in Singing* by the ſame Rule, we may introduce *a ſet Form of Prayer*. *Obj.* 4.

I anſwer, 1. That there is much difference between Prayer and Singing; *Prayer* lying chiefly in the *Deſires of the Heart*, but *Singing*, in a proper Senſe, in the *Expreſſions of the Voice*. And ſeeing all Chriſtians are required *to ſing*, and that *together*, as hath been proved: Hence it follows, that there muſt be ſome *prepared Form of Words*; in Singing which all may harmoniouſly join together. But there is no need of *the like Form of Words in Prayer*; becauſe joining together in *that*, requires only *an Union of Heart*. *Anſw.*

2. There is much Difference between a *Divine* and *Humane* Form. Doubtleſs for Chriſtians to uſe a *Scripture Form of ſound Words*, in their Prayers, is a Matter, not of *Blame*, but *Commendation*. But it follows not therefore that there is any ground for Men of *a fallible Spirit*, to compoſe a Form of Prayer, in their *own words*, and impoſe it upon others.

3. Had the Holy Spirit left us *a Book of Prayers*, in the Scripture, and commanded us *to pray by it*; no ſerious Chriſtian, I preſume, would object againſt it. And therefore ſeeing he hath left us *a Book of Pſalms*, and commanded us *to ſing them*, as hath been manifeſted, there is no reaſon to fear, that, by yielding Obedience herein, we ſhould be alſo obliged to the uſe of *Forms of Prayer*, impos'd by Men. Theſe things being duly conſider'd, I hope, may be ſufficient to remove all Difficulties in this Objection.

5thly.

5*thly.* Some object, that many Expreſſions of the Pſalmiſt do ſo much *exceed* the Experience of moſt among us, that they would be guilty of *Falſhood* ſhould they repeat them. As for inſtance, how few can truly ſay with *David*, * *As the Hart panteth after the Water-Brooks, ſo panteth my Soul after thee, O God?* And how few can truly ſay with him, † *Lord, mine Heart is not haughty?* And many other Expreſſions of the like kind. *Obj.* 5. * Pſ. 42. 1. † Pſ. 131. 1.

To ſatisfy the *Conſciences* of Chriſtians about the *uſe* of ſuch Expreſſions, and to inform their *Minds* into the *right uſe* of them, let it be conſider'd, That, ſhould we, *in reading* ſuch Expreſſions, apply them to our ſelves, as *our own Experiences*, tho they are *not ſo*; we ſhould be no leſs guilty of *Falſhood*, than if we ſo apply them, *in ſinging them:* And therefore, both in *reading* and *ſinging*, every one ſhould endeavour to apply theſe, and the like Expreſſions, according *Anſw.*

as they find them, upon careful Obſervation, to ſute *their ſeveral Caſes.* If we find them *agreeable* to our *own Experiences*, then we ſhould apply them by way of *Comfort* and *Thankſgiving:* But if we find *our* Experiences far below thoſe Expreſſions of *David*'s, then we ſhould apply them by way of *Humiliation, Inſtruction, Reproof, or Admonition*; to *excite* and *quicken* our ſelves and one another, to *preſs after* ſuch an excellent frame of Spirit. Thus doing, I doubt not but the *weakeſt Chriſtians* may make an edifying uſe of the loftieſt Expreſſions of the *holy Pſalmiſt*; tho *he* ſo far outſtript *them* in his *Spiritual Attainments.*

Object. 6. *6thly.* 'Tis by ſome objected, that the *Pſalms* contain many *bitter Imprecations* againſt the Pſalmiſt's Enemies, which to expreſs is contrary to the Law of Chriſt, who bids us * *love our Enemies, bleſs and pray for them.*

* Mat. 5. 44.

To

To this I reply: Firſt, That moſt of thoſe *ſeeming Imprecations* and *Wiſhes of Deſtruction*, againſt the Enemies of God, and his Church, which we meet with in the Pſalms, are only *Prophetical Declarations* of what ſhould certainly befal them: And *as ſuch* they are plainly expreſs'd in the * *Hebrew Text*, as divers † Expoſitors note. *Anſw.*

2. Suppoſing ſome of thoſe Expreſſions can't be ſo well *thus interpreted*, yet being ſpoken by a *Prophetical Spirit*, they import no more than the Pſalmiſt's *Approbation* of the Procedure of Divine Juſtice, which he foreſaw would take hold of ſuch wicked Men.

3. Moſt of thoſe *Imprecations* are but Deſires that *temporal* and *outward Calamities* might befal them, for the *Glory of God*, and the *Spiritual Good* of themſelves, or others. This is plain by one Inſtance, where the Pſalmiſt thus prays, ‖ *Put them in fear, O Lord*, but 'tis *that the Nations may know themſelves to be but*

* *Being generally in the Future Tenſe.*

† *See* Dr. Hammond *and* Dr. Patrick *on the Pſalms.*

‖ Pſ. 9.20.

Men: And thus may we judg of others. And ſure to wiſh *Temporal* Calamities and Chaſtiſements (with an humble Submiſſion to the Divine Wiſdom) for ſuch *excellent Purpoſes*, is no way inconſiſtent with *Chriſtian Charity.*

4. 'Tis an unworthy Thought for any to ſuppoſe, that the Holy Ghoſt hath endited Pſalms unſutable to that *Love* and *Charity*, which every-where breathes through the whole Scripture: Or, that either the *Pſalmiſt*, or any *other* of the People of God *then*, were allow'd to expreſs any thing therein with ſuch a Spirit of *Bitterneſs* and *Revenge*, as is *now* inconſiſtent with the Laws and Rules of *Chriſtianity.* No, the Saints were *then* * required to have the ſame *Tenderneſs* and *Charity* to their Enemies as *now*, eſpecially to their *Souls.* Nor is there any thing, as I know of, in the Old Teſtament to the contrary: For that which we read in the Goſpel, † *Thou ſhalt love thy Neighbour*,

* Exod. 23. 4, 5. Prov. 25. 21.

† Mat. 5. 43.

bour, and HATE thine Enemy, is not a Repetition of any *Law of God*, requiring the *Hatred* of Enemies, but the *corrupt Gloſs* which the uncharitable *Scribes* and *Phariſees* had put upon it. 'Tis true, the *Iſraelites* were prohibited all Friendly Commerce with the *Nations* that inhabited the Land of *Canaan* before them, and commanded * *utterly to deſtroy them*: But this was but to be the Executioners of the Sentence, which God, the *great and righteous Judg*, had juſtly paſt upon them for their *horrible* Impieties; which none, I ſuppoſe, can reckon unfit for *Chriſtians* to do, or unſuitable to Chriſtian Charity, ſhould they have the like Call from God to warrant them in it as *they* had. I conclude therefore, that there is nothing in the Divine Book of Pſalms, but what every Chriſtian, by the gracious *Illumination* and *Aſſiſtance* of the Spirit of God, may ſing with a truly *Chriſtian* Spirit, and with much *Comfort* and

* Deut. 7. 2.

Edification to themselves. And that notwithstanding all these Objections, we have just ground to make 'em the chief *Matter* of our singing, and *prefer* them before all others.

CHAP. V.

Containing an Enquiry into the Manner *of our Singing. Whether it should be in* Prose, *or* Metre. *Of the* Metre *of the* Psalms.

HAving in the preceding Chapter treated concerning the *Matter* to be sung, and shown that it ought to be either the *Scripture-Psalms*, or at least such *Psalms or Hymns*, as are exactly agreeable with the Word of God; I come now to discourse concerning the *Manner* of our singing, and therein shall inquire into two things.

First,

First, Whether the Pſalms are to be ſung in *Proſe*, that is, as we commonly read them in our Bibles, or in *Metre*? *Secondly*, Whether it be lawful to ſing according to ſuch *Tunes* as are invented by Men? The *former* of theſe ſhall be conſider'd in *this* Chapter, and the *latter* in the *following*.

As to the former Enquiry, concerning ſinging in *Proſe*, or *Verſe* and *Metre*, I ſee no reaſon to determine for *either* of theſe, excluſive of the *other*. For *this*, as well as many other *circumſtantial* things in the Worſhip of God, being not *particularly* determin'd in the Scripture, muſt be left to every *Church* of Chriſt, and the *Miniſters* thereof, to uſe that Method which they judg will be moſt for *Edification*.

But yet thus far, I think, we may ſafely give our Judgment for ſinging in *Verſe*, or *Metre*, rather than *Proſe*. That ſinging in *Proſe* being much more difficult, it hath been found neceſſary where that is uſed,

to

to have a certain *Order of Men* to perform this Service *excluſive* of others, which I doubt not to affirm to be altogether without warrant in the Word of God. Whereas, on the other hand, it hath been found by Experience, eaſy for *all* Perſons in a Religious Aſſembly, (provided they exerciſe due Care) to ſing Pſalms *harmoniouſly* together, to their *Comfort* and *Edification*, when tranſlated into *Metre*. And hereupon this *latter* way of ſinging hath been, and is generally uſed among the *Proteſtants*, but the *former* among the *Papiſts*: So far is this our Practice from that which is frequently, though ignorantly, charg'd upon it, as if therein we were going back to *Rome*.

Queſt. But it may be inquir'd, what Warrant we have from the *Word of God*, to tranſlate the Pſalms into Engliſh *Metre* to be ſung?

Anſw. To this I reply: Firſt, That we have as much ground for *this*, as we have to tranſlate the Scriptures into

into the *Engliſh*, or any other Tongue, to be *read*: For tho ſuch a Tranſlation of the Scripture be no where *expreſly* commanded in the *Word of God*; yet foraſmuch as all are commanded to *ſearch the Scriptures*, and 'tis impoſſible that the greater number of Perſons ſhould thus do, unleſs they are tranſlated into their *own Language*: Hence 'tis allow'd by all *Proteſtants*, that the Commands which injoin the *reading* of the Scriptures by all, do implicitly require the *Tranſlation* of them; and accordingly that thoſe who have faithfully and learnedly taken Pains in ſuch a Tranſlation of the Scripture, have therein been greatly ſerviceable to the Intereſt of God and his Church. In like manner we argue in our preſent Caſe, that ſeeing *all* are commanded to *ſing the Pſalms*, and 'tis impoſſible the greater part ſhould *ſing them*, unleſs they be tranſlated, nor ſing them tho tranſlated, *ſo commendably*, unleſs tranſlated

lated into *Metre*: Hence it equally follows, that the Commands requiring all to *ſing* the Pſalms, do implicitly require the *Tranſlation* of them, and *ſuch a Tranſlation* of them, as may render the *ſinging* of them moſt *eaſy* and *plain*, to the generality of Chriſtians; which Experience hath abundantly teſtified to be that of *Metre*.

I therefore judg it very reaſonable to conclude, as before of the Tranſlators of the *Bible*, that thoſe that have faithfully and learnedly taken Pains in *thus* tranſlating the *Pſalms*, have in ſo doing, been very ſerviceable to the Intereſt of God, and his Church. And for any to ſpeak contemptuouſly of *ſuch Tranſlations* of this holy Book of Pſalms in *Verſe* or *Rhyme*, (provided they truly expreſs the Senſe of the holy Spirit) is no leſs a Diſhonour caſt upon the *Word of God*, than ſo to ſpeak of any other Tranſlation of the *Scriptures*.

2. The

2. The Pſalms and other Scripture-Songs are by the holy Penmen, written in *Hebrew Verſe*, or *Metre*: and therefore ſure 'tis at leaſt *as warrantable* to tranſlate them into *Engliſh Verſe* as *Proſe*. That they are written in *Hebrew Verſe*, and not in *Proſe*, tho denied by ſome, (very improper Judges of it) is atteſted by the concurrent Evidence of the generality of the Learned, both *Antient* and *Modern*. 'Tis ſaid that ſome of the preſent Jews deny it; but *Joſephus*, a very learned one, and who, living while the Temple ſtood, and the Jews were in their own Land, muſt be concluded a far better Judg of this matter, than any in *our day*: "* He, ſpeaking of the "Pſalms, aſſures us, that *David* "compoſed to the Honour of God, "*Odes* and *Hymns* in † *divers* "*kinds of Verſe*, ſome ‖ *Trimeter*, "and others *Pentameter*.

And again, ſpeaking of the Song at the Red Sea, he ſaith, "*Mo-*

* Antiq. Jud. *lib.* 7. *cap.* 10.

† μέτρα ποικίλα.

‖ τὰς μὲν γὰρ τριμέτρους, τὰς δὲ πενταμέτρους, ἢ μέτρους, ἢ πόσησιν.

* Lib. 2. cap. 7. † ἐν ἑξαμέτρῳ τόνῳ. || Lib. 4. cap. 8. * τρόπον ἑξαμέτρον.

" * *Moſes* compoſed a *Song*, containing the Praiſes of God, and Thankſgiving, † *in Hexameter Verſe.* And || ſpeaking of his Song recorded, *Deut.* 32. he tells us, that 'tis alſo an * *Hexameter Poem.* The like is atteſted by † *Euſebius*, and alſo by *Hierom*, *Auguſtine*, *Theodoret*, and divers other Authors *Antient* and *Modern*, cited at large by the learned || *Gomarus*; he himſelf alſo fully demonſtrating the truth of it, by giving many hundreds of Inſtances of the ſeveral *kinds of Verſe* uſed in the *Pſalms*, telling us further, out of * *Genebrard*'s Chronology,

† Præp. Evang. lib. 11. c. 5.

|| Lyra Davidis.

* Pag. 107.

" That the firſt and only Perſon " (among the Antients) that de- " ny'd this, was *Julian the Apoſtate*, who from his deadly and " impious hatred to the *Chriſtians*, " deny'd this Honour of compoſing Verſes to the *holy Prophets*. A very *ill* Example for any *Chriſtian* to follow. † *Mercerus* likewiſe, a very learned Profeſſor of

† In Jobum, cap. 3. 3.

the

the *Hebrew* Tongue, hath much concerning the *Verſe* and *Metre* of the *Pſalms*, and the Book of *Job*, which he tells us is written in *Verſe*, from the beginning of the third Chapter to the beginning of the laſt. The ſame thing is affirm'd by the famous * *Buxtorf*, who diſtinctly ſhews the ſeveral kinds of *Verſe* found in *Scripture*, and alſo thoſe uſed by the later *Rabbins*. Thus alſo † *Leuſden*, now Profeſſor of the Hebrew Tongue at *Utrecht*.

* Theſaur. Grammat. p. 608, &c.

† Philologus Hebræus, Diſſert. 7.

Laſtly, Engliſh Readers may find this largely diſcourſed by our ingenious Country-man, ‖ Mr. *George Withers*, who gives ſeveral Inſtances, not only of the *Verſe* of the Pſalms in the *Hebrew* Bible, but alſo ſhews, that divers of them are in *Rhyme*, in the vulgar Notion of it. The like is alſo *affirm'd*, and in part *prov'd* by the * learned Mr. *Edwards*.

‖ *Preparat. to the Pſalt.* chap. 9.

* *Excel. of Script.* p. 376, &c.

Thus we have a *Cloud* of learned Witneſſes, concurrently teſtifying, that

that the *Psalms*, and some other parts of Scripture, were originally written in *Hebrew Verse*, and some in *Rhyme*, not much unlike ours.

And yet notwithstanding all this, some would have us believe that no part of the Scripture was *so written*. And furthermore, that the Jews use none in their Singing at this day, but that *all they do is in Prose, not in Rhyme*. Which Assertion must proceed from Ignorance, or what is worse: for 'tis well known to those that are skill'd in their Language, that they have now many Songs in *Hebrew Verse* and *Rhyme*, which they sing with the *conjoin'd Voices* of the whole Assembly. Out of one of which, sung by them on the Evening of their Sabbath, you have a Citation concerning our glorious *Messia*, mention'd by the learned * Dr. *Owen*.

* *Exerc. ad Hebr.* p. 108.

'Tis further suggested to lessen this Divine Practice, that 'tis wholly *new*, and that singing of Psalms, as we now use it, was *never practi-*

sed

ſed by any of our Brethren before us. Whereas 'tis well known, that ſeveral of the *Baptized Churches* have been divers Years in the Practice of it. And a Reverend and Learned Miniſter of the Goſpel, in the Preface to a Book, publiſhed *above forty Years ago*, againſt Infant-Baptiſm, aſſures us, that he, and the Church under his Care, were none of thoſe that * *refus'd ſinging of Pſalms to the Honour of God.* Yea, we are further told, not only that this Practice is new *among us*, but alſo that it was never uſed *in the World by any other, till about the time of* Beza *and* Calvin, *in the laſt Century.*

* Skynner's *Corrupt. Cor.* p. 2. *of the Pref.*

Which Aſſertion is grounded upon the Authority of a very *ſcurrilous* † Author, tho cited with the ſplendid Title of *Reverend*, who plainly diſcovers himſelf to be very *Popiſhly affected*, if not a *Papiſt*; for his main Deſign in his Book, is to blame Dr. *Coſin*, then Dean of *Peterborough*, for chooſing, when beyond Sea, to communicate with

† R. Watſon *Chaplain to the late King*, who D. of Y.

Geneva, rather than *Rome*; that is, with thoſe *Proteſtants*, rather than the *Papiſts*: Which *Proteſtants* he very rudely inveighs againſt, as taking occaſion, by ſinging the * *Geneva Jigs* (for ſo he profanely calls the holy Pſalms of *David*, tranſlated into French Metre) to commit many Outrages, and Rebellions. To which he adds many abuſive Reflections upon *Marot*, one of the Tranſlators of them. And all this grounded upon the Teſtimony of *Maimbourg* and *Strada*, two Jeſuit Writers. The groſs Falſhood, and Impertinence of which, is largely ſhewn by the learned † *Jurieu*, and by ‖ *another* learned Author. After all which Scurrilities againſt the Reformers beyond Sea, this *Reverend* Author * comes to parallel them with ours here, and particularly with thoſe, which he calls *Puritans*, and *Separatiſts*; and *their* ſinging the Pſalms in *French Metre*, with *ours* doing it in *Engliſh Metre*. And here he is no leſs

* Pag. 32.

† Apologie pour les *Reformateurs*, chap. 7.

‖ Critique de L'Hiſtoire du *Calviniſme*, Lettre 14.

* Pag. 47. &c.

less lavish of his bitter *Invectives* than before.

But the Reader may perhaps a little wonder, what should cause his *Reverence*, and his *Jesuit* Authors, to be so angry at the Psalms in *Metre*, and upon what ground they could charge the Protestants with Rebellion, upon the occasion of the *singing* of them? As to the *former*, they were not offended at the Psalms meerly because in *Metre*, but because those * *Metrical Psalms* were in the *vulgar Languages*. As knowing, that being *so*, they were a means (as indeed they were) of fixing divers of the Divine Truths therein contain'd, more firmly in the Minds of the Vulgar.

* *Tit. of* R. Watson's *Book.*

And as to the *latter*, the whole *Mystery* of that will be discover'd, if we consider that this *delightful*, as well as *Divine* Practice, was a great means of promoting the *Reformation*, which in the Popish Dialect is *Rebellion*. And that it was

* *Hiſt. of the Reform.* Vol. 2. p. 94.

ſo, we are inform'd by * Dr. *Burnet*, an Hiſtorian whoſe Credit, none, I ſuppoſe, will queſtion, who tells us, "That the Pſalms being "tranſlated into Verſe, *were much* "*ſung by all that lov'd the Reforma-* "*tion.* And having ſhewn how frequent this Practice of ſinging the Pſalms, in Metre, was in the *Antient Churches*, he further tells us, that, "The *Affections* of Men, to "the Work of *Reformation*, were "every where meaſured, by their "*ſinging*, or *not ſinging* theſe "Pſalms. And we are further told by † Mr. *Quick*, "That the Pſalms, "being tranſlated into French Me- "tre, at the beginning of the Re- "formation, were ſung by all ſorts "and degrees of Men, in the Tem- "ples, and in their Families. That "no Gentleman, profeſſing the "Reform'd Religion, would ſit "down at his Table, without "praiſing God, by ſinging. That "this holy Ordinance charmed the "Ears, Hearts, and Affections, of

† Synod. *Vol.* 1. *p.* 5.

"Court

" Court and City, Town and " Country. That this one Ordi- " nance only contributed mightily " to the *Downfal* of *Popery*, and the " *Propagation* of the *Goſpel*. Thus we ſee that the Papiſts rage at the Pſalms in *Metre*, and in the *vulgar Tongues*, proceeds from the ſame Cauſe, with their Rage againſt the *Tranſlations of the whole Bible*, into vulgar Tongues, namely, becauſe they knew this was a means of opening the Eyes of People, to ſee their groſs Errors, and Forgeries. And hence 'tis, they ſo furiouſly cry'd out, *Rebellion! Rebellion!* And think then, Chriſtians, whether your Brethren who plead for *that ſinging* of Pſalms, againſt which the *Papiſts* were always ſo much *inflam'd*, are *thereby* endeavouring to lead you back to *Popery*, as is by ſome ſuggeſted. Or whether thoſe ſeem not *rather to do ſo*, who alledg the bitter Enemies of the Reformation, as their *Reverend Authors* againſt this holy Practice.

And here, I can't but judg it meet to give you a brief Advertisement, of the strange Account we have concerning the Testimony given, *from Heaven*, to this excellent Practice of singing, even *those Psalms*, which you but now read, were so revil'd by the *Romanists*. I mean that melodious, and ravishing Singing, which was very often heard in the Air, in divers parts of *France*, about the time when the Temples of the poor *French Protestants* were demolish'd, and their Mouths stopt, from singing the Divine Praises, by their barbarous Persecutors. An Account, which indeed, for the Strangeness of it, seems *incredible*. But yet it commands our Assent, because attested by great Numbers of *credible Persons*, upon their *solemn Oaths*.

'These ravishing *Melodies*, and 'sometimes the *very Words* of some 'of their Psalms, were heard by ma'ny thousands, not only *Protestants*, 'but *Papists* also, who could not

'deny

'deny the matter of Fact, but ma-
'liciouſly aſcrib'd it, like the *Scribes*
'and *Phariſees* of old, to the *Devil.*

But I hope none of my Readers will venture to be of their Mind: but rather, with the Reverend Reporter, and divers other pious Miniſters, aſcribe it to the *holy Angels*, appearing to bear a Teſtimony to this Divine Practice, at that time ſo furiouſly oppoſed by the *Devil*, and his cruel Inſtruments. A *large* and *particular* account of this is given, by the learned *Jurieu*, in his * *Paſtoral Letters.*

* *Let.* 7.

Before I conclude this Chapter, that you may know that the time of *Beza*, and *Calvin*, in the *laſt Age*, is not the moſt antient Date of ſinging in *Metre* and *Rhyme*, as is pretended, let me cite the words of *Euſebius*, who ſpeaking of the Chriſtians in *Egypt*, about the *ſecond*, or *third Age*, ſaith, † "They not only "ſpend their time in Contempla-"tion, but they compoſe Songs, "and Hymns to the Praiſe of God,

† *Eccleſ. Hiſt.* lib. 2. cap. 17.

" of *all ſorts of Metre*, and *Muſical*
" *Verſe*, which they writ in grave
* ῥυθμοῖς. " and ſolemn * *Rhymes.*

CHAP. VI.

Shewing the Lawfulneſs of ſinging by Artificial Tunes. *Objections anſwer'd. The Concluſion.*

IN the Chapter laſt read, I hope ſome Satisfaction hath been given to the fifth Enquiry, concerning the Lawfulneſs of ſinging the Pſalms, in *Metre*, or *Rhyme*.

Sect. 1. The laſt thing, to be accounted for in this Chapter, is the Lawfulneſs of uſing *Artificial Tunes*, in ſinging the Praiſes of God. For the clearing of which, I deſire that theſe things may be conſider'd.

1. That we are commanded to
† 1 Cor. 14. 40. † *do all things*, in the Worſhip of God, *decently and in order.*

2. That

2. That in many of the *external Modes*, and *Circumſtances* of Divine Worſhip, there is no *particular* Preſcription, in the *Word:* but Chriſtian Churches are left at liberty, in *theſe things*, to *order* them ſo, as they ſhall judg moſt for *Edification.*

3. That this Liberty, as I conceive, does not authorize any number of Men, in a Chriſtian Church, to preſcribe *Rites* and *external Modes*, of Divine Worſhip, according to their own Judgments, and *impoſe* them upon all others, in their Communion. But theſe things ought to be order'd by the mutual Agreement of, at leaſt, the *major part* of the ſeveral Members of it.

4. That ſeeing it is certain (as I truſt hath been ſatisfactorily proved) that 'tis the Duty of *all the Members* of a Religious Aſſembly, to ſing the Praiſes of God, and that with *conjoin'd Voices*, it is neceſſary, to the end that this may be done *decent-*

decently, and *in order*, that ſome *general Rule* ſhould be agreed upon, according to which each may ſo order their Voice, as that the whole Aſſembly may ſing *harmoniouſly*, and *without Confuſion*. Now ſuch a *general Rule* is that, which is uſually call'd a *Tune*, which therefore is neceſſary to the *orderly* performance of this Duty.

Sect. 2. *Obj.* 1. And whereas it may be objected, That this kind of Singing requires ſome Skill in the *Art of Muſick*, for the right performance of this part of the Service of God.

Anſw. I anſwer, the like Objection may be made againſt *reading the Scripture*, and other Duties of Religion, which can't be perform'd to Edification, without ſome Skill in *reading*, which is a part of the *Art of Grammar*, and is needful to be *learn'd* by one means or other. And all, I ſuppoſe, will grant, that the greater Proficients any are in this *Art*, the more fit they are to perform

form this Service, of reading the Scripture, to *publick Edification*, provided withal they are otherwiſe qualified, with the *gracious* Endowments of the *Spirit of God.*

I know there are ſome, who, through Miſtake, ſeem to think it a *Diſhonour to God*, to plead for the leaſt uſe of *Art*, in any part of his Service, the teaching of the *Spirit* being ſufficient, without *Art*, to direct us therein. *Object.* 2.

But I entreat ſuch to conſider two things. *Anſw.*

Firſt, That there is no *Contrariety* between the teaching of the *Spirit*, and a ſober uſe of *Art*; all *uſeful Arts* and *Sciences*, being originally the Gifts of God, and Effects of the *common Illuminations* of *his Spirit.* The Arts of *Plowing*, *Sowing*, and *Threſhing*, and, by a like reaſon, all other *uſeful Arts*, are originally taught by him, as the * Prophet tells us. Even by him who is the † *Father of* LIGHTS, he being the *Author* of the *Light* of *Na-*

* Iſa. 28. 24—29.

† Jam. 1. 17. *See* Dr. Manton *on the* 119th *Pſalm.*

Nature and *Art*, as well as that of *Grace* and *Glory*: And ſo *the Giver of every good Gift*. And ſeeing they
*Rom. 11. 36. are * *from him*, they ought (in a due manner) to be devoted *to him*.

2*dly*. Conſider, that much *Art* was uſed by the holy Pen-men of the Scriptures in *writing* them: As is evident in the *Artificial* Compoſure of ſome Pſalms, and other parts of Scipture, particularly the 119*th* Pſalm, where, as you may *partly* ſee in our Tranſlation (but 'tis *more evident* in the Original) eight Verſes together, throughout the whole Pſalm, begin with the ſame Letter: And ſo the whole is, by the *Pſalmiſt* himſelf, divided into two and twenty equal Parts, anſwerable to the two and twenty Letters of the *Hebrew Alphabet*. In which curious Compoſure, I doubt not, but he aim'd at both the *Delight* of the Reader or Singer, and alſo to facilitate the *Remembrance* of the excellent Matter of this Pſalm, which appears as a *Star* of the firſt Magni-

Magnitude, among the reſt of its *bright* Companions. And ſeeing then that *Art* was uſed by the infallible Pen-men, in *writing* the Pſalms; why ſhould it be thought unwarrantable, to make a ſober uſe of it in *ſinging* them?

But there is yet another Difficulty, needful to be clear'd, which is, that if we practiſe this conjoint, and melodious Singing: *By the ſame Rule, we may alſo introduce the uſe of Muſical Inſtruments therewith, as was the Practice of the Jewiſh Church of old, and is ſtill the Practice of ſome.* *Obj.* 3.

To remove this Scruple, I deſire that theſe ſeven following things may be conſidered. *Anſw.*

1. That in thoſe * Scriptures of the *Old* Teſtament, which call upon the Churches of the *New*, to ſing the Praiſes of God, there is no mention of Muſical Inſtruments. * Pſal. 95. 1. & 100. 1, 2. Iſa. 52. 8.

Nor, 2. Is there any mention of 'em in thoſe † Exhortations, which we have to this Practice, in the † Ja. 5. 13. Eph. 5. 19. Col. 3. 17.

New

New Teſtament, which only require us to ſing, with *Heart* and *Voice*, without any mention of *Inſtruments* of Muſick.

3. The like is to be ſaid concerning thoſe Examples, which we have of Religious Singing, in the New Teſtament, as * thoſe of *Chriſt*, and his *Apoſtles*.

* Mat. 26. 30. Mar. 14. 26. Act. 16. 25.

4. It hath been, I think, ſufficiently proved, that ſinging the Praiſes of God is a *Moral* Duty, and conſequently *perpetual*, which none, as I know of, do ſo much as pretend concerning the uſe of Muſical Inſtruments therewith. Yea,

5. I doubt not to conclude, that the uſe of Muſical Inſtruments, in the *Jewiſh* Worſhip, was to us no other than *typical*. This I take to be ſufficiently clear, partly from what hath been ſaid, and more fully from the mention we have of † *Harps* in particular, in the Book of *Revelations*; which, as there mention'd, the generality of our beſt Modern Expoſitors interpret

† Rev. 14. 2. & 15. 2.

in

in a * figurative ſenſe, as having reference to the typical uſe of them, under the *Law*, and denoting *the ſweet Progreſs and Effects of the Goſpel; and the great Chearfulneſs of truly Chriſtian Hearts, in praiſing God for the ſame.* In like manner † *Chryſoſtom* (among the Antients) ſpeaks of thoſe Muſical Inſtruments, uſed under the *Legal* Diſpenſation, as *typical*, and denoting that *Joyfulneſs of Hearts*, and that *Harmony* and *Agreement* of *Minds* which ſhould be found in *Chriſtians*, ſinging God's Praiſes under the *Goſpel*. And that accordingly, we ſhould labour after ſuch a Temper of *Heart*, in our ſinging, when we are call'd upon *ſpiritually* (as they were *literally*) to praiſe God with the *Harp, Cymbal, Pſaltery*, &c. And this Notion, I take to be clearly manifeſt, by the holy Pen-man's joining ‖ *Harps*, with *Golden Vials*, and *Incenſe*; which we know to be *typical* of the *Mediation*, and *Righteouſneſs* of Chriſt.

* *Thus the learned* Durham, Forbes, Cluverus, Mede, *and* Clark, *interpret theſe Texts, and divers others mention'd by Mr.* Pool, *in* Synopſi Criuc.

† Tom. 3. p. 634. *in* Pſ. 149. 3.

‖ Rev. 5. 8.

6. We

6. We have undoubted Teſtimonies, that Religious Singing was the frequent Practice of the Chriſtian Church, in the Ages near the Apoſtles time, which yet ſay nothing of the uſe of Muſical Inſtruments, being join'd therewith. Thus * *Pliny* teſtifies concerning the Chriſtians in his days, at which time *John* the beloved Diſciple was living, as † *Zanchy* notes. The ſame is confirm'd by *Euſebius*, who alſo mentions this Epiſtle of *Pliny*: And *Tertullian* likewiſe (who lived in the third Century) ſpeaks of this as the frequent Practice of the Chriſtian Church in ſeveral places of his || Works. And again, *Auguſtine*, a great Writer, famous for Learning and Piety, in the end of the fourth Century, tells us that * *they then ſang together, with Voices and Hearts*, but makes no mention of *Muſical Inſtruments*. And a little lower he tells us, this was then the Practice of almoſt *all the Churches* in the World. And in the next Book,

* Plinii, lib. 10. Epiſt. 101. ad Trajanum.

† *In* Eph. 5. 18.

|| *Particularly* lib. 2. cap 39.

* Confeſſ. *lib.9.cap.7.*

Book, he treats more largely concerning the ſame thing; which I think needful to give ſome *diſtinct* account of, becauſe I find him very unfairly cited by * one, to a direct contrary purpoſe, namely, to make us believe that *thus to ſing was then a new thing*; that *it got entrance with great difficulty*; that *Muſical Inſtruments, as well as Voices were then uſed, in the performance of it*; and that *Auguſtine was againſt both*: but how truly *either* of theſe things are inferr'd, from *Auguſtin*'s words, let every Impartial Reader judg. He, complaining that he was ſometimes thrô *Infirmity* more affected with the pleaſant *ſound* of Singing, than with the *excellent Matter*, thus ſpeaks: " † And ſometimes being " immoderately careful to avoid " this Fallacy, I err (on the other " ſide) by too much Severity; but " ſometimes to that degree, that I " could wiſh that all the Melody of " thoſe ſweet Songs, of which the " Pſalter of *David* is full, were " re-

* *Gr. C. R. pag.* 106.

† *Auguſt. Conf. lib.* 10. *cap.* 33. Aliquando autem hanc ipſam fallaciam immoderatius cavens, erro nimia ſeveritate. Sed valde interdum; ut melos omne, *&c.*

" removed from mine Ears, and
* Veruntamen cum reminiscor lacrymas meas, quas fudi ad cantus Ecclesiæ tuæ, in primordiis recuperatæ fidei meæ: & nunc ipsum, cùm moveor, non cantu, sed rebus quæ cantantur, cùm liquida voce & convenientissima modulatione cantantur: *magnam* instituti hujus *utilitatem* rursus agnosco. *Idem in eodem.*

" from those of the Church; and
" methinks the safer way is what
" I remember hath been often told
" me concerning *Athanasius*, Bishop
" of *Alexandria*, who caused the
" Rehearser of the Psalm, to sound
" it forth with such a *moderate* al-
" teration of the Voice, that he
" was more like a *Speaker*, than a
" *Singer*. But doth *Augustine* stop
here, as the fore-mention'd Author
very unfairly does, in citing him?
No; but he immediately goes on
thus, * " Yet when I remember
" the Tears which I pour'd forth
" at the singing of thy Church,
(this being a means, as he had ex-
plain'd himself before, to affect his
Heart with the *Divine Truths*, sung
by them) " at my first Conversion,
" and even now when I am mov'd
" not so much with the *Tune*, as
" with the *Things* which are sung,
" while they are sung with a *clear*
" *Voice*, and with the most agree-
" able *Melody*; I then again ac-
" know-

" knowledg the *great Benefit* of this " Practice. Thus if we take his words *together*, as we certainly ought, we may eaſily ſee how remote they are from that ſenſe, which was violently ſqueez'd out of them. And,

Laſtly, Some of the Antients not only ſpeak of Religious Singing, as the frequent Practice of the Church, without any mention of Muſical Inſtruments being join'd with it, but alſo ſo as to *exclude* them.

Thus the Author of thoſe * *Queſtions* and *Anſwers*, formerly taken to be *Juſtin Martyr*, who liv'd in the 2*d* Century, (but rather a Writer of the 5*th*) ſpeaks, † " Why " do we uſe *Songs*, after the man- " ner of thoſe that were in an ‖ *In-* " *fant State*, under the Law? The Anſwer to this Queſtion is as follows. " Simply to *ſing*, is not pro- " per to *Infants*, but to ſing with " * *Lifeleſs Inſtruments*; wherefore " ſinging with the uſe of *ſuch In-*

* Reſponſ. ad orthod.

† Queſt. 107.

‖ *νηπίοις.*

* ἀψύχων ὀργάνων.

" *ſtruments*, agreeing to thoſe in an
" *Infant-State*, is not (now) uſed
" in the Church, but ſimple ſinging
" (without them) remains therein.

And very fully to the like purpoſe we find * *Chryſoſtom* ſpeaking (about the beginning of the fifth Century) " *David* (ſaith he) *of old*
" ſang Pſalms, and we ſing with
" him, at *this day*. He had a *Harp*
† νευρῶν " tuned with † *lifeleſs* Strings,
ἀψύχων. " the Church hath one now with
‖ νευρῶν " ‖ *living* ones: Our *Tongues*, the
ἐμψύχων. " Strings of our *rational* Harp,
" make indeed different Sounds,
" but they *harmonize* in the Ex-
" preſſions of Piety. For Men and
" Women, old and young, are di-
" ſtinguiſh'd, in regard of *Sex* and
" *Age*; yet they are not diſtin-
συμφωνίας. " guiſh'd, in reſpect of their * *Har-*
" *mony* in ſinging: for the *Minds*
" of every one, governing their
" *Voices*, make *one Melody* of them
" all; as alſo *David* himſelf ſig-
" nifies, calling upon every Age,
" and each *Sex*, to make a *Harmony*

* *In* Pſal. 145. Tom. 3. p. 824.

" in

" in ſinging, while he ſaith, * *Let* * Pſ. 150.
" *every thing that hath Breath, praiſe* 6.
" *the Lord.*

So that, conſidering theſe things together, you ſee 'tis ſufficiently manifeſt, that tho we have unqueſtionable Authority, from the *Word of God*, to ſing the Divine Praiſes, with *conjoin'd Voices* in the beſt manner we can, yet we have not ſo, to join *Muſical Inſtruments* therewith. Nor are we oblig'd (as one ſuggeſts) to obſerve therein all thoſe ſeveral Rules, that were preſcrib'd to the *Jews* in their ſinging, as a part of the *Temple*-worſhip. Nor need we, for the defence of our Practice, give any diſtinct Anſwer to thoſe many *impertinent* Queſtions that are ask'd, about their *chief Chanter*, their being *clothed in white Linen*, their *Cymbals*, *Pſalteries*, *Harps*, *Trumpets*, *Organs*, or other *Muſical Inſtruments*. Nor have we any ground to think (as is further ſuggeſted) that thoſe that *ſing in Proſe, and have Muſick*,

and are clothed in white Linen, and have Choriſters, with a Chanter to give Inſtructions, have more warrant for their Practice, than we have: *Theſe Additions* to this Divine Practice, ſufficiently appearing to be only *typical* in the *Jewiſh* Church, and conſequently, I conceive, *ſuperſtitious* in the Church of *Rome*, or any other that ſtill practiſeth ſutable thereunto. Nor need we, more particularly, make any Reply to other *Queries*, about this matter. What hath been ſaid, I hope, may prove ſufficient, if duly conſider'd, to help thoſe, that need any help herein, to anſwer all *needful* Queſtions that may be ask'd about it: And to take off the *Edg of* every *Ax* that is laid to the *Root of* this *Tree* of God's own planting, and not *ſprung up to the* juſt *Trouble*, much leſs *to the defiling* of any, as is unworthily ſuggeſted, by a late Oppoſer. Nor let any tender Chriſtian fear his abuſed Application of thoſe words of our *Saviour*, to this

his

his *own* Appointment, * *In vain do they worſhip me, teaching for Doctrine the Commandments of Men.* * Mat. 15. 9.

But it is yet enquired, what *Precept or Precedent* we have *for Singing, either at the Lord's-Supper, or before or after our Sermons?* For, 'tis ſaid, *nothing ſhort of this will end the Controverſy.* *Queſt.*

I reply, that as to ſinging at the Lord's-Supper, we have Chriſt's own Example, for our *Precedent*, which hath been ſhewn to be equivalent to his *Precept*. And as to ſinging *before, or after Sermon*, we are expreſly commanded to † *come before God's Preſence with Singing*, which I have ‖ before ſhewn to be no leſs an Injunction upon *us*, than divers others in the Old Teſtament, which none queſtion to be ſo. But whether this is to be done *before* Sermon, or *after* it, or *both*, is not indeed particularly determin'd in Scripture, any more than we are therein particularly enjoin'd, to *pray before and after Ser-* *Anſw.* † Pſal. 95. 1, 2, *and* 100. 1. ‖ Pag. 36.

mon. But as the Reaſon of the thing is look'd upon, by all, a ſufficient Rule in *this*, ſo ought it to be in the *other*. For as we have abundant reaſon to *humble* our ſelves before God, and *pray* to him, both *before* and *after* Sermon, in the ſenſe of our *own Vileneſs* and *Weakneſs*: ſo we have no leſs reaſon to *rejoice* before him, and *ſing* his Praiſe, at *both* thoſe times, in the ſenſe of *his immenſe Goodneſs*. And when any ſhall give us a more particular Precept, or Precedent for the *former*, I doubt not but we ſhall be able, readily to produce the ſame for the *latter*.

But there is yet a farther Objection, which I juſt now remember I have ſeveral times met with, againſt this Duty, namely, that *if ſinging the Praiſe of God be a moral Duty, and of perpetual Obligation, how comes it to be ſo frequently omitted in a time of Perſecution?*

To this I anſwer: 1. That 'tis poſſible this, and other Duties, may have

have been too much omitted (as to the *publick* performance of them) in a time of Perſecution, through *Infirmity* and overmuch *Timorouſneſs*: And therefore 'tis very unſafe arguing from the Practice, even of good Chriſtians, in performing or omitting of Duties, to prove their *Obligation* or *Non-obligation*; they being (tho ſincere in the main) liable to manifold Infirmities and Miſtakes.

2. All Chriſtians, I ſuppoſe, will readily grant that we are under *moral* and *perpetual* Obligations to promote the Glory of God, and the Salvation of our Neighbours, as much as poſſible we can: And that, in order to this, we ought not only *privately* to pray, and converſe together, about the Matters of Religion; but that the Members of a Chriſtian Church ought *publickly* to aſſemble together, *openly* to profeſs the Doctrines of Salvation, and * *hold forth the Word of Life* in *publick* preaching, for the Con-

* Phil. 2. 16.

Converſion of Sinners. Not will any, I conceive, conclude againſt the conſtant Obligation of theſe Duties, becauſe they have been often omitted, in a hot Perſecution; which Omiſſion perhaps hath ſometimes proceeded from overmuch fear of the Violence of the Enemy. I ſay *perhaps*, becauſe I would not venture *poſitively* to condemn any Chriſtian Church in this matter. There being, as I think all Divines allow, much difference between the * *Affirmative* and *Negative* Precepts, even of the Moral Law; in that the *latter* not only *bind always*, but *alſo to all times*; whereas the *former*, tho *they bind always*, *yet not to all times*, but only to ſuch Opportunities as God, in his good Providence, affords for the performance of them. The Determination of which Opportunities muſt, in great meaſure, be left to the pious Judgment of Chriſtian Churches, and the Miniſters thereof.

* Præcepta affirmativa obligant ſemper, ſed non ad ſemper; negativa obligant ſemper, & ad ſemper. *Turret.* Inſtit. Theolog. pars 2. pag. 40. *Limborch* Theolog. Chriſt. lib. 5. cap. 1.

3. The

3. The Omiſſion of this Duty of Religious Singing hath not been ſo *general* as the Objection ſuppoſes. I have been aſſur'd by ſeveral credible Perſons, that ſome Congregations of diſſenting Chriſtians did conſtantly ſing Pſalms, in all their Religious Aſſemblies, in the latter Perſecution amongſt us, and yet were ſo preſerv'd, by the good Providence of God, that this Practice proved no Injury to them. And as to the Primitive Churches, under the ten firſt Perſecutions, we are aſſur'd by * *Pliny*, tho an Heathen, that it was their uſual Practice to aſſemble together before day; and that among other parts of Worſhip, they were wont, in thoſe Aſſemblies, to *join together in ſinging Hymns to Chriſt as God.* The ſame is affirm'd by † *Tertullian* and other Chriſtian Writers who lived in thoſe firſt Ages.

* Lib. 10. Ep. 101. ad *Trajanum.*

† Apol. cap. 39.

So that if theſe things be well conſider'd, it will, I hope, ſufficiently appear, that neither this Objection,

jection, nor any preceding ones, have any force againſt the univerſal, and perpetual Obligation of this Duty.

The CONCLUSION.

I Shall therefore, my dear Brethen, here conclude, deſiring that theſe things may be ſeriouſly conſider'd, and calmly weigh'd in the Ballance of the *Sanctuary*. And then I hope they will be of ſome uſe, to ſuch as have not hitherto had ſufficient opportunity of looking into the Grounds of this Religious Practice. If any Light break forth to your Minds, concerning this part of God's Worſhip, by reading this little Treatiſe, *readily* and *thankfully* imbrace it, and live no longer in the *neglect* of this excellent Duty. Let nothing hinder us from joining together here, in warbling forth the Praiſes of our God, which we doubt not will be

the

the Work of glorified Saints to Eternity.

But if after all, we ſhould not be every one exactly of the ſame *Mind* and *Judgment*, in this matter, yet * *let Brotherly Love continue.* And, † *endeavouring to keep the Unity of the Spirit in the Bond of Peace*, let us all jointly labour to promote the common Intereſt of God and Souls. * Heb. 13. 1. † Eph. 4. 3.

And as for thoſe of us, who are fully perſwaded of our Duty, in Religious Singing, let us endeavour, as much as in us lies, to perform it even in the *outward* part of it, with all poſſible *Decency* and *Order*: But eſpecially let us in this, and all other parts of Divine Worſhip, look well to our *Spirits*. And labour that both our Hearts and Lives may *harmonize* with our excellent Profeſſion. That, in our whole Paſſage through this evil World, we may give convincing Proofs, that we have not only the *Name* and *Form*, but alſo the *Life* and

and *Power* of Godlineſs. That at
* Acts 20. laſt we may * *finiſh our Courſe with*
24 *Joy*, and may † *have Hope in our*
† Prov. 14. *Death*, and comfortable Satisfacti-
32. on, that, through the perfect Sacrifice and Righteouſneſs of our dear Redeemer, we ſhall thereby be tranſlated from this *imperfect* State, and exalted into *Manſions* of Glory, there with the *general Aſſembly* of Saints and Angels to
‖ Rev. 5. 13. ſing Hallelujahs ‖ *to him that ſits upon the Throne, and to the Lamb for ever and ever.*

* Heb. 13. 20, 21. * *Now the God of Peace, that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the Blood of the everlaſting Covenant*, thus *make us perfect in every good Work to do his Will, working in us that which is well-pleaſing in his ſight, through Jeſus Chriſt.*

† Rev. 22. 20. And then † *come Lord Jeſus, come quickly.* Amen.

POST-

IT being asserted in this Treatise, that the Divine Book of Psalms are written by the Holy Pen-men, in *Hebrew Mitre*, and some of them in *Rhyme*, not only in the original Sense of the Word, as it denotes no more than *Verse* or * *Number*, but also in * Ῥυθμὸς, the vulgar Notion of it; it was desired by a worthy Minister, that I should set down two or three Examples of it, which I was the more willing to comply with, because of the Confidence of a late Writer, who ventures not only to assert the contrary, but also to appeal to the Learned therein, in these words. " Besides (saith he) you know, that it could not be the Practice of the Jewish Church to sing in Rhyme; " because neither the Song of *Moses*, nor the Book of Psalms, as they are " in the *Hebrew*, are *any* of them in *Rhyme*, " but *all* in *Prose*. The Examples follow.

Rhythmus, numerus, modulus, mensione & proportione constans. *Scapulæ Lexic.*

Psal. 8. 5.

מָה־אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ
וּבֶן־אָדָם כִּי תִפְקְדֶנּוּ׃

What thing is Man! thou should'st him bear in mind?
The Son of Man! to have thy Visits kind.

Psal. 63. 3.

כֵּן בַּקֹּדֶשׁ חֲזִיתִיךָ
לִרְאוֹת עֻזְּךָ כְּבוֹדֶךָ׃

To see thy Power great, and view thy Glory bright,
As, in the holy place, I've had of thee a sight.

Psal.

Psal. 116. 7.

שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי
כִּי־יְהוָה גָּמַל עָלָיְכִי׃

Turn, O my Soul, to thy Repose and Rest,
Because Jehovah *hath thee greatly blest.*

Psal. 148. 1, 2.

הַלְלוּ יְהּ—מִן־הַשָּׁמַיִם
הַלְלוּהוּ בַּמְּרוֹמִים׃
הַלְלוּהוּ כָל־מַלְאָכָיו
הַלְלוּהוּ כָּל־צְבָאָיו׃

Praise ye the Lord from Heaven high,
Praise him in heights above the Sky:
Praise him all ye his Angels pure:
Praise him all ye his Armies sure.

You have several more Instances of this kind of *Rhythmical Poems*, collected out of the Psalms, by the Reverend Mr. * *Edwards*, and the learned † *Buxtorf*. And tho the rest of the Psalms, and some other parts of Scripture, are not written in *such Rhymes*, they are written in *Poetical Verse*, as is shewn by these Authors and others mention'd ‖ before: Which certainly gives us just cause to wonder at the *Boldness* of the fore-mention'd Writer in affirming *all* to be in *Prose*; and shews we had *need* observe the Advice of the holy Apostle, * *Prove all things; hold fast that which is good.*

* *Excel. of Scr.* p. 378.

† Thes. Gram. Ling. Sanct. p. 612, 613.

‖ P. 77, &c.

* 1 Thess. 5. 21.

FINIS.

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